The Literary Digest

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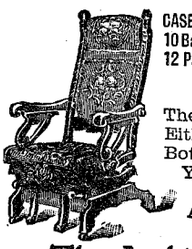

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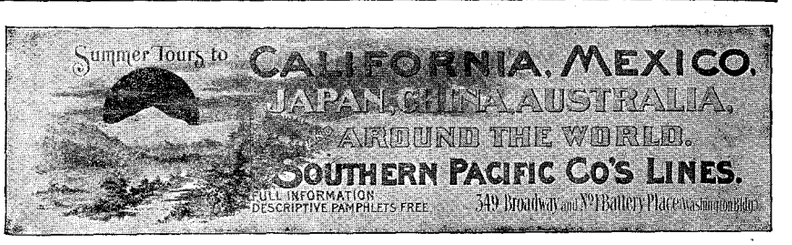
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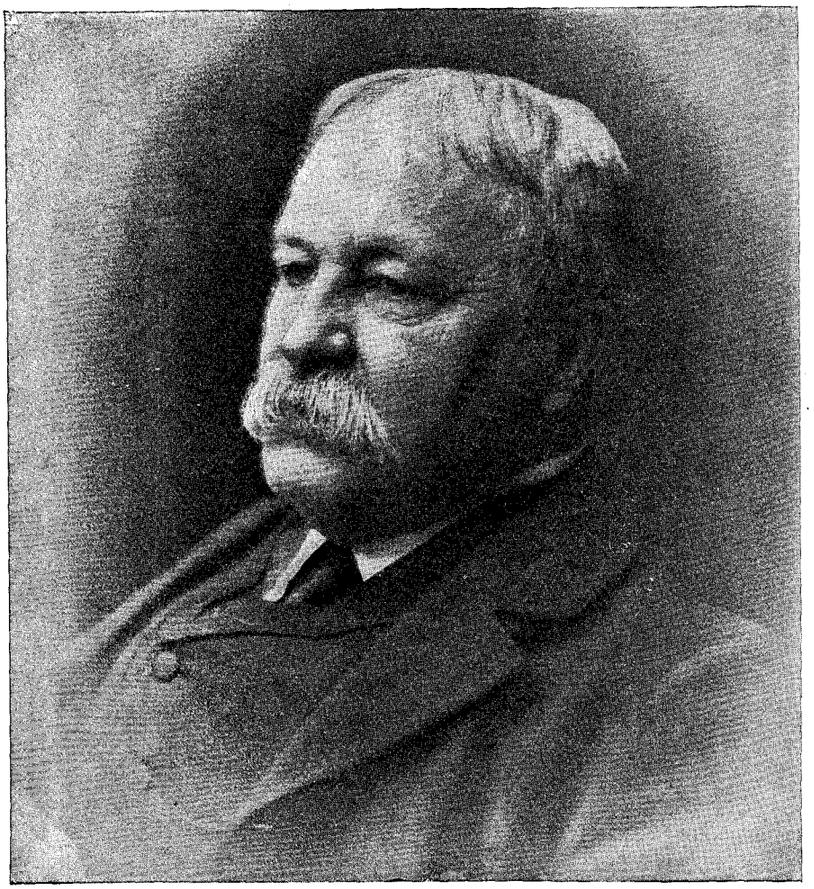

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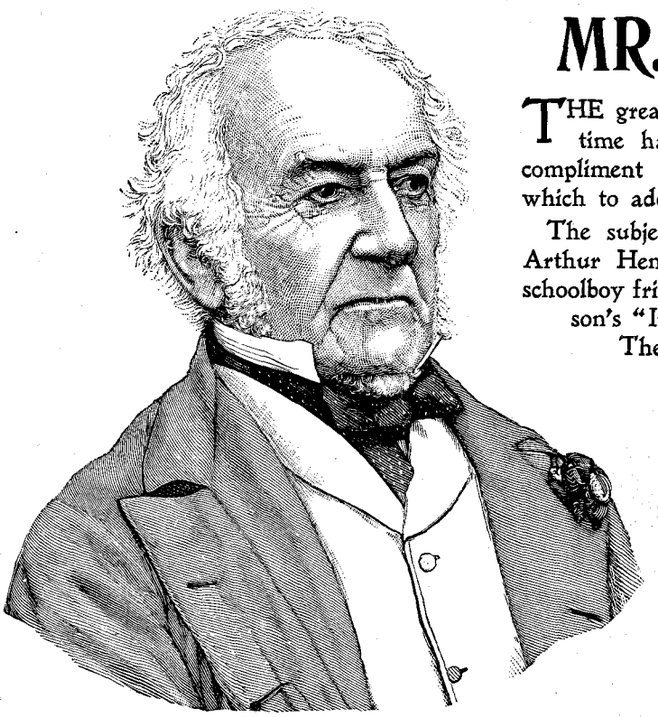

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TOPICS OF THE DAY.

ANOTHER SPANISH CRISIS.

SEÑOR PRAXEDES MATEO SAGASTA has been called to form a new Spanish Ministry, succeeding the short-lived cabinet which assumed the reins after the assassination of Señor Canovas. Sagasta is acknowledged to be the strongest leader of the Liberals in Spain, and the question of what he intends to do with Cuba is foremost in the public mind. Rumors of an alleged ultimatum on the part of the United States served upon Spain by Mr. Woodford, United States Minister, have simmered down to a semi-official announcement from Madrid that a note, presented by him, expressed President McKinley's wish to know when Cuba can be pacified, and the request that Spain reply before October 30, in order that the answer may be incorporated in the President's message to Congress.

The recall of Captain-General Weyler from Cuba is reported from Madrid, together with the selection of General Ramon Blanco as his successor.

The Spanish Dilemma.—"Two different difficulties unite to hinder the solution of the present Spanish crisis and may prevent any stable conclusion from being reached.

"Neither Spanish party has to-day a majority. At best the designations Conservative and Liberal are in Spain little more than the labels of opposing camps occupied in seeking office. This was not true of Canovas, the Conservative leader, and it is not true of Sagasta, the Liberal leader, tho he is more of an opportunist and less devoted to principle than his life-long opponent. Each of these men stood or stands for a distinct view of public policy; but both lead parties which have repeatedly adopted the course naturally belonging to the other, and the organization of both parties is maintained by place-holding.

"Neither party is united as an organization. Sagasta split his party with his protective duties and the Conservative Party suffers from the separation of its ultra-conservative members. This has left neither with a working majority. For nearly seven years past the Spanish premier, whoever he was, has ruled by sufferance and headed a minority of the entire Chamber. As the schism in both parties remains unhealed, neither Sagasta nor Azcarraga can command an unquestioned majority.

"This political confusion is the first of the difficulties attending the reorganization of the Spanish Ministry, and it is aggravated by the fact that a parliamentary majority, however secured, is of no value at present, unless its head is able to command financial confidence and float another loan. In Spain, as everywhere else

SENOR SAGASTA, PREMIER OF SPAIN.

in the modern world, a national crisis is in its last analysis a fiscal crisis. Paris bankers are loaded with unsold issues of Spanish bonds. Every national resource has been pledged. The Bank of Spain has issued paper money until the currency is in a state of hopeless inflation, and collapse may at any time come to both bankand currency.

"The Spanish people are brave, determined, and self-sacrificing. A more magnificent struggle the world has never seen. But in the end no country can continue such a fight without unity and money. Spain is without one in its politics and without the other in its treasury."—*The Press, Philadelphia.*

Cuba and the Spanish Debt.—"Negotiations between Spain and Cuba promise to turn, as anticipated in these columns, upon the financial issue. The Sagasta Government is said to be about to offer autonomy to Cuba on condition that Cuba assumes the entire public debt charged against it by Spain, including that incurred on account of the present war, and also accepts Spain's tariff. No customs union between Cuba and the United States will be permitted, and the public debt incurred by the insurgent Government will not be recognized by Spain, altho the new and autonomous Cuban Government will not be prevented from deal-

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ing with it as it pleases. That is the scheme reported on the authority of an unnamed member of the Sagasta cabinet.

"The Cuban debt—that is, the debt charged against Cuba by Spain—is the *crux* of the problem. Down to thirty-odd years ago Cuba had no debt, but yielded an enormous yearly revenue to Spain. But in 1864 a Cuban debt was arbitrarily created by the Madrid Government, by a simple issue of $3,000,000 against the island. What for? To cover the expenses of foreign wars in which Cuba was not concerned save as a part of Spain. Once started, the debt grew. In 1868, at the outbreak of the Ten Years' War, it was $7,630,000. The costs of that war were added to it, and other causes contributed to its further growth. In 1886 it was consolidated at $124,000,000, and in 1891 it amounted to no less than $168,500,000, altho down to that time $115,336,304 had been paid for interest and redemption. . . .

"The Cuban debt at the outbreak of the present war, then, was $168,500,000. What it is now can not be exactly stated. It is entirely within bounds to reckon that this war has been costing Spain an average of $10,000,000 a month. In March last it was reckoned, from official figures, to have cost thus far over $200,000,000. At the present moment the total may well be estimated at $275,000,000. Adding that to the amount of the debt before the war, the appalling aggregate of $443,500,000 is reached. Such is the burden which the Spanish Government would impose upon the island whose industries have been ravaged out of existence by the barbarities of the Spanish governor-general! At the present rate of 6 per cent., the interest on that debt would amount to $26,610,000 a year, or more than the entire budget of the island before the war. The principal of the debt would be $271 to every man, woman, and child in the island. And the public debt of France, now by far the largest ever yet incurred by any nation in the world, is only $162 a head! Such is the load which Cuba must carry if she accepts the offer of autonomy."—*The Tribune, New York.*

"It appears to be overlooked that the influence of the United States may be necessary to induce the Cubans to accept Sagasta's program of autonomy. They are confidently talking of complete independence, and the Liberals may be reckoning without their Cuban host. The United States alone can prevail upon the insurgents to accept advanced reform measures as a step toward ultimate independence, and Sagasta may find it very convenient to use the moral authority of the United States in his negotiations with the Cuban leaders. On the whole, the United States may rest assured that its mediation will not be rejected in the end."—*The Evening Post, Chicago.*

"The truth seems to be that the President has determined upon no policy other than one which is mildly diplomatic, however earnestly this Government's regrets over the situation may be expressed. The Administration is evidently awaiting developments and wisely avoiding any precipitation of trouble. It is not unlikely that Congress will be in a mood to bring matters to an issue when it meets in December, and it may be that before that time the Administration will make some positive propositions to Spain, but at this time nothing has transpired since the arrival of Minister Woodford in Madrid upon which to reasonably base predictions of an outbreak of hostilities between Spain and this country."—*The Banner, Nashville.*

"One thing ought always to be kept in mind; that is, that these chronic continental newspaper yarns about the intention of some power—now Austria, now France, now Germany, or all combined—to interfere to protect Spain against the United States, are absolute inventions, proceeding from the pathetic ignorance of the inventors. Some sort of a vague diplomatic remonstrance might conceivably be obtained by the personal pleas of the Queen Regent of Spain at certain courts; but under no circumstances would there be anything further."—*Harold Frederic's Cable Letter to The Times, New York.*

HENRY GEORGE'S CAMPAIGN FOR MAYOR OF NEW YORK.

SETH LOW was the first striking feature of the New York mayoralty campaign; Henry George seems to be the second. His nomination by factions of the Democracy opposed to Tammany Hall has startled the local newspaper spokesmen for other candidates, and given the press of the country-at-large another chance to treat the New York contest as of paramount interest to citizens of the United States.

Mr. George formally accepted the nomination of a mass-meeting in Cooper Union where four anti-Tammany organizations, including the People's Party and the Manhattan Single-Tax Club, asked him to be their candidate. It developed at that time that the secretary of the national Democratic committee had declared himself in favor of recognizing the George forces as the regular Democracy in New York city, and a fight for recognition at the hands of the national committee is on between Tammany and the supporters of Mr. George. Newspaper reports of the gathering had a great deal to say about the enthusiasm of the meeting, in which Croker was denounced, hissed, even called "thief" and "murderer," and Tammany scored for its desertion of the principles of the Chicago platform. It was also noted that attacks on the Raines liquor law evoked comparatively mild enthusiasm.

The platform adopted is, in the main, a restatement of the demands of the independent Democratic organizations quoted in THE LITERARY DIGEST last week. It credits the Chicago platform with having driven from the Democratic Party "those who for corrupt, mercenary, and ambitious ends had striven to make it a menace to the rights and liberties of the people rather than their defender," and since, "in defiance of precedent and in cowardly subjection to the un-Democratic forces of municipal and corrupt wealth, the Democratic convention refused to reaffirm the Chicago platform," it declares that there is no regular Democratic candidate for mayor except Mr. George. The Chicago platform and Mr. Bryan are indorsed. The Henry George plank of 1886, concerning the true purpose of government, quoted in these columns last week, is incorporated in the platform. On municipal ownership and relief from corporate extortion the platform says:

"We declare that the functions of street-railway transportation, the lighting of the streets and homes of the people, whether by gas or electricity, the carriage of people by ferries about the water-ways of the Greater New York, the facilitation of the interchange of speech by telephones or telegraphs, are all purely municipal functions, which can better be done by organized society than by individuals; we insist that the present system of delegating these functions to corporations has resulted in a heavy sacrifice of public wealth and convenience, the practise of extortion upon citizens compelled to enlist the services of these corporations, and the creation of powerful moneyed interests which, enjoying rich public grants, systematically employ every art of corruption in politics to control the city government for their own profit. We declare it, then, essential to the purification of politics and to the protection of the citizen against taxation, which is none the less compulsory because collected by private corporations for private profit, that the street railways, gas and electric-lighting plants, ferries, telephones and telegraphs of Greater New York should be owned by the people and administered by and for the people.

"Recognizing the need for some immediate relief for the citizens from the extortion of corporations enjoying municipal monopolies, we demand the compulsory reduction by the law-making power of the State of the price of gas to $1 or less per 1,000 feet, and of street-car fares to a just and reasonable point."

In order to make the city "beautiful as well as clean, safe, and healthful," the platform declares, on the subject of taxation:

"We point to the fact that if the city representing all the people is poorer by far than a few of its people, it is because from the public treasury has been diverted wealth which justly belongs to all, but which has un-

A PERSISTENT PHANTOM.—*The Evening Telegram, New York.*

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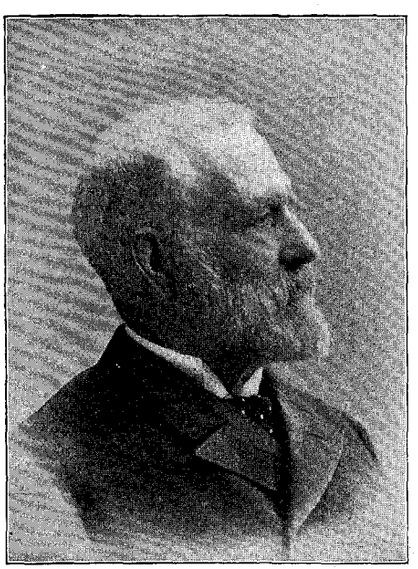
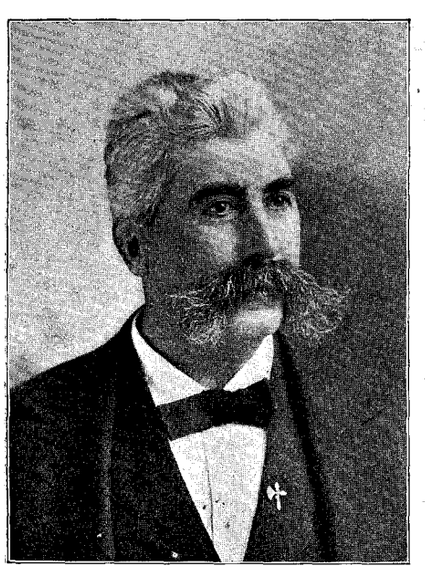
SETH LOW, CITIZENS' UNION.



BENJAMIN F TRACY, REPUBLICAN.



PATRICK J. GLEASON, GLEASON DEMOCRAT.

righteously been given to the few. We believe that the reassumption of this wealth through wise, equitable, and scientific taxation will provide a fund which may be employed in the extension of the city's park area, in the beautifying of its water-front, in the broadening and adornment of its streets, in the multiplication of its libraries, museums, and institutions for the free education of its citizens. We declare that such a system of taxation will enhance the material prosperity of the individual citizen, while vastly increasing the number of public conveniences which the people in the aggregate will enjoy. And we promise that the success of our nominee will mark the beginning of the effort to secure for all the people that access to beauty and to education now enjoyed only by the wealthy few, and the creation of a more wealthy, more refined, more beautiful, and more contented, as well as a greater New York."

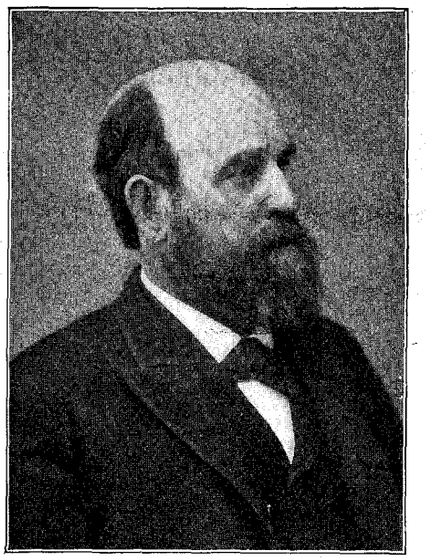
The Raines liquor law is denounced as a typical outgrowth of the evil of the domination of Greater New York by non-resident lawmakers:

"Every denial to a municipality of the fullest right of self-government results in encroachment upon the liberties of the citizen. The evil of the domination of Greater New York by lawmakers who are not residents of that city, and by a legislative body which exists to govern a State and not a municipality, we emphatically denounce, and we point to the Raines excise law as a typical outgrowth of that evil. By that law the liberty of the citizen is invaded, gross discrimination is made between the rich and the poor, as liquor-dealers and as liquor-users equally, a premium is put on hypocrisy, and vice is encouraged. And demanding emphatically the repeal of this law, we demand equally the repeal of all laws which, like it, deny the fullest individual liberty to all."

Against injunctions the platform says:

"Deploring with full hearts the massacre at Hazleton, Pa., of a score of workingmen who were shot down for exercising their natural right to use the public highways for orderly procession, we call the attention of the people of New York to the fact that the execrable perversion of the law by which that bloody deed was given a hollow semblance of legality exists equally in this city. We demand recognition of the right of the people to assemble peaceably, to use the streets for orderly passage in throngs as well as individually, and to speak as they will the political convictions which possess them. And especially do we denounce the interference with these rights by the mandatory order of a court, issued after an *ex-parte* hearing, and the disregard of which results in the denial to the citizen who has asserted his historic rights, opportunity to defend himself be-

WILLIAM T. WARDWELL, PROHIBITION.



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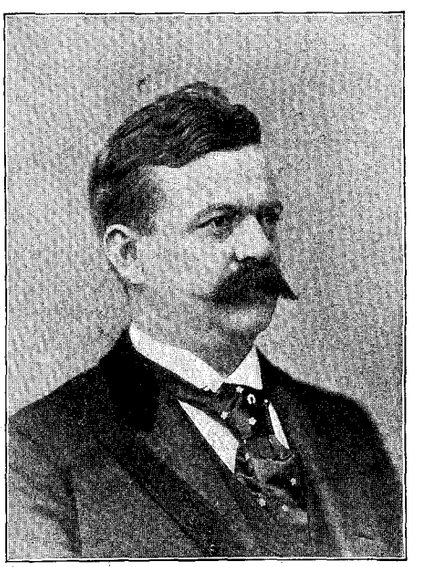
HENRY GEORGE, INDEPENDENT DEMOCRAT.



ROBERT A. VAN WYCK, DEMOCRAT.

LUCIEN SANIAL, SOCIALIST LABOR.

CANDIDATES FOR MAYOR OF GREATER NEW YORK.

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fore a jury of his peers. Whether exercised by a federal or a state court, government by injunction is hateful, un-American, and in flagrant violation of the principles of individual liberty which our forefathers defended with their blood wherever despotism was combated with the sword."

The platform concludes with this attack on bossism:

"And finally we declare that this mass-meeting was made necessary by the denial to the people of the right of self-government by men who, having seized the machinery of the Democratic Party organization, believed themselves able to dictate to the citizens of Greater New York not only their rulers, but the very political questions with which they may occupy their thoughts. We are here to demonstrate that what Democrats shall or shall not think and speak of is not to be determined on English race-tracks, nor in secret conclaves of self-constituted bosses. We are here to declare that only by wresting control of the Democratic Party from the hands of the paid agents of monopolistic millionaires can the city control the corporations, and not the corporations the city. No ticket nominated in an undemocratic way can be a Democratic ticket: no declaration of principles cunningly devised to meet the petty political needs of the moment can be Democratic. We pledge ourselves to restore to the individual that right of political initiative and action which long has been denied him in this city, and we proffer our declaration of principles and our candidates as those of the Jeffersonian Democracy of New York."

Henry George's speech of acceptance was a general statement of his position as "a true Democrat." The following paragraphs show its spirit and the temper of the mass-meeting:

"Fellow Democrats and men who voted for William Jennings Bryan: I accept your nomination. From now until the election closes, I am yours. [A voice: 'And after the election is over.'] Ay, and after election too. I am a Democrat. I can not divide into parts the questions which I, as a citizen, have to deal with for the very reason that I oppose unequivocally and unalterably this monstrous tariff in all its forms; for the same reason that I would vote wherever I could for the utter abolition of the tariff; for that same reason I am opposed to the interference with individual liberty which we see here in New York.

"I am a Democrat in the Jeffersonian sense, because I believe in the principles and stand for the philosophy of Thomas Jefferson. For that reason my line in everything on which a citizen can vote is clear and certain. It was for that reason that I voted in the last general election. It was because the Chicago platform, how much I might differ with this thing or that thing, represented to me the coming to the front of the great common people and principles, that I stood for it; that I voted for it; that I was sorer than I had ever been before that it was defeated. Defeated, I still hope, to rise again, and now for that principle I stand. . . .

"[The city] convention has acted. It has registered the will of whom? [Cries of 'Croker!'] Of Croker. A man whom you know has grown rich on what? Ay, that is the question. On what? He dictates the Democratic nomination. Is it the Democratic nomination? As a Democrat I say No. The real Democracy, the Democracy of Thomas Jefferson, the regular Democracy, as I hold it, tenders me the nomination to-day. I have sought by every means to have some one else come forward to take this place. I would gladly support him.

"It was not until it was shown to me that unless I took this nomination Mr. Croker, representing himself, would poll the votes of the Democracy of Greater New York that I consented to stand. Now I accept. Such powers as I have, such strength as is left me, such ability as I still can wield is for your cause—the greatest of causes.

"I am a Democrat—not a silver Democrat, nor a gold Democrat, but a Democrat who believes in the cardinal principles of Jeffersonian Democracy, to whom this great truth is self-evident—that all men are created equal. On that principle I stand; that principle, so far as I have power, will be carried forward.

"The great office for which you named me gives me no power to carry out in full my views, but I can represent the men who think with me, the men who believe that all men are created equal, and whether it be success or failure matters nothing to me. [A voice: 'Something to us'.] Something to all of us, something to our friends and relatives in far-off lands, something for the future, something for the world.

"To make the fight is honor, whether it be for success or for failure. To do the deed is its own reward. You know me, know what I think and what I stand for. Eleven years ago on this very date, in this very place, at this very time, I stood on this platform to accept the nomination of the United Labor Societies, the United Democracy, for mayor of New York. I made the fight.

"I won the race, I know, as you know. The votes cast for me were counted by the system which prevailed then for Mr. Abram S. Hewitt [hisses], the savior of society. We were poor and it had been a hard struggle. No newspaper was with us. What was the use of complaining? [A voice, 'Not a bit.'] Not a bit. No word of complaint escaped my lips. Personally I was glad to be relieved. I had done my duty. I had fought my battle, I had been defeated. [Cries: 'You had been robbed—cheated.'] Robbed or cheated, defeated, anyhow. I addressed myself to work. It is over. It is done. The very same principle, the very same platform is here to-day, and is here in the name of Democracy. [Applause, and a voice: 'The very same man.']

"A little while ago it looked to me, at least, as tho that defeat which the trusts and rings and money power, grasping the vote of the people, had inflicted upon William Jennings Bryan [applause] was the defeat of everything for which the fathers had stood, of everything that makes this country so loved by us, so hopeful for the future. It looked to me as tho Hamilton had triumphed at last, and as tho we were fast verging into a virtual aristocracy and despotism. [Cries of 'Never.']

"You call me to raise the standard again, to stand for that great cause, to stand as Jefferson stood in the civil revolution of 1800. I accept. [Cries: 'And you will be elected.'] I believe I will be elected. I believe, and I have always believed, that those so-called Democrats but fooled with the principle; that there was a power, a power that Jefferson invoked in 1800, that would cast aside like chaff all that encumbered and cast it down. I have always believed that in the common people, in the honest Democracy, the Democracy that believes that all men are created equal, lay the power that would revivify not merely this imperial city, not merely the State, not merely the country, but the world.

"No greater honor can be given to any man than to stand for that. No greater service can he render in his day and generation than to lay at its feet whatever he has. I would not refuse if I died for it. What count a few years? What can a man do better or nobler than doing something for his country, for his nation, for his age? Gentlemen, fellow Democrats—I accept your nomination without wavering or turning. Whether those who stand with me be few or be many, from henceforward I am your candidate for the mayoralty of Greater New York."

An odd result of this inauguration of Mr. George's campaign appeared in a "George scare" in Wall Street, prices of many stocks being hammered down on the apparent revival of "Bryanism" in the largest city in the country.

The attitude of the press of the consolidated city is not the least interesting feature of the present political situation. *The Telegraph*, New York, and *The Citizen*, Brooklyn, have supported the Tammany slate. *The Daily News* threatened to bolt Tammany, but changes in proposed nominations have kept its adherence. *The Journal*, after maintaining a strictly independent position during the early maneuvers of the campaign, is supporting the Tammany nominees. Mr. Low has the strongest newspaper support. *The Tribune* (Rep.) and *The Mail and Express* (Rep.) support him, *The Times* (Ind.) and *Post* (Ind.) have backed the Citizens' Union from the beginning, and *The World* (Ind.) has favored him. *The Sun* (McKin. Ind.) is working for General Tracy, together with *The Commercial Advertiser* (Rep.) and *The Press* (Rep.). *The Herald* (Ind.) finds fault with Mr. Low for preventing an anti-Tammany union. Of the New York German papers *The Morgen Journal* and *The Staats-Zeitung* have both attacked Tammany. In Brooklyn, *The Eagle* (Ind. Dem.) appears to favor Mr. Low; *The Standard-Union* (Rep.) has been working for anti-Tammany union; *The Times* (Rep.) is for Tracy. The peculiar feature of the newspaper alinement seems to be that Mr. George secures indirectly a certain amount of commendation from the supporters of Mr. Low because of his supposed drawing power from the strength of Tammany; and from the supporters of Mr. Tracy because they think he will weaken the fighting forces of the Citizens' Union, along similar but less radical lines. The opponents of Mr. George point out that the weakness of his campaign is the lack of practical organization behind him, the factions composing his following being numerous and heterogeneous.

THE LATE NEAL DOW.

GEN. NEAL DOW, familiarly called the "Father of Prohibition," because of his activity in procuring or rather maturing the first enactment of prohibitory legislation in the State of Maine, died October 2, at Portland, in the ninety-fourth year of his age. His prominence in the cause of temperance in this country, in Canada, and in England, together with his active political career, makes his life and death the subject of interesting comment from various points of view. He was the Prohibition candidate for President in 1880. His ninetieth birthday, in June, 1894, was celebrated by memorial meetings in many parts of the world.

Mighty Force for Good in the World.—"He early formed the theory that the best way to break up the drink habit was to abolish the grogshop. Cut off the supply of rum, he argued, and

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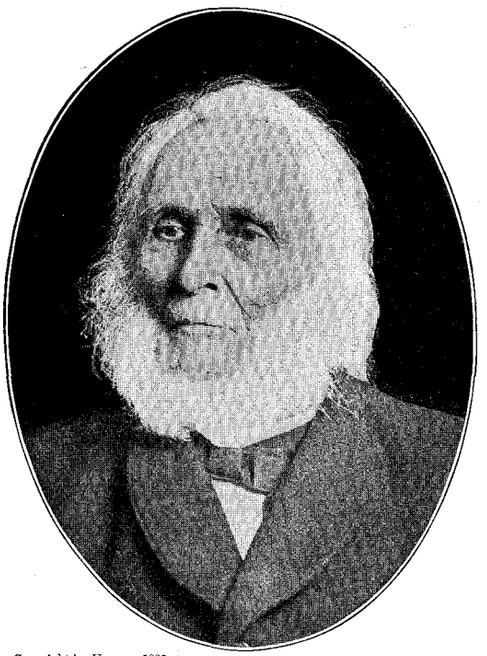
drunkenness must stop. He believed more in the efficacy of a restraining law than in moral suasion. Through his efforts his theory was put to test in Maine, and for forty-five years the manufacture and sale of alcoholic beverages have been forbidden in this State. The statute has even been embodied in the organic law, so as to place it beyond the reach of legislative caprice. Prohibition has received in this State during the latter part of the century the most thorough trial that it has received in any part of the world. Yet the results have been disappointing to a great number, perhaps the majority, of temperance people. The law has been enforced fairly well in the country, but indifferently in the cities. At times there would be a spasm of enforcement, only to be followed by a reaction; while within recent years the tendency toward lax enforcement has been so marked as to dishearten many who had before believed sincerely in Prohibition. Men are growing more and more to doubt the efficacy of the law, and to accept the fact in human nature that the enforcement of any social rule or law depends more upon public sentiment than anything else. They recognize that no statute will enforce itself or can be enforced effectively in an indifferent or antagonistic community. . . .

"Nevertheless, tho the Maine law has failed to accomplish all the results anticipated by its author, the value of his labors for humanity are not at all to be depreciated thereby. Altho he did not live to see Prohibition triumphantly vindicated as a cure for drunkenness, yet he did live to see the cause of temperance spread and prosper. He did live to see drunkenness diminish and sobriety increase as compared with the earlier part of the century. He did live to see dram-selling and dram-drinking no longer held respectable in good society. He lived to see the world measurably better in respect of the drink evil, and it is only deserved praise to say that he, by his burning zeal and his fifty years of unceasing agitation, has been a mighty force for good in the world."—*The Advertiser* (*Rep.*), *Portland, Me.*



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NEAL DOW.

Monumental Failure.—"In looking at the man we are liable to forget the history of the system, which from 1815 to the present has been a growing factor of demoralization and deceit in the legislation of the various States. Massachusetts has suffered from it, and while she is happily rid of the system, there still remains the virus of hypocrisy, of which it was the most prolific spawn this country's politics has ever known. Had those for whom the law was made been governed by the same high standards of truth and honesty that distinguished Neal Dow, it could have been successfully enforced, but in that event it would not have been or seemed necessary. As it was, it quickly became the lever of corrupt politics, a thing of bargain and sale where votes for the parties in power purchased protection, and when the power was transferred so was the protection, and so it is today to a more unblushing extent than ever. Peace to the ashes of Neal Dow! Let what he wished to do be remembered, and the mantle of charity be spread over the monumental failure of a life of grand intentions."—*The Transcript* (*Ind. Rep.*), *Boston.*

Sincere and Devoted.—"He was the father of the law upon the statute-books of his native State prohibiting the sale of intoxicating liquors. To cultivate public sentiment favorable to such a measure, to formulate it, and to bring about its enactment was the work of years, and to Neal Dow more than to any other man in Maine the results achieved were due. Mr. Dow primarily was a shrewd and successful business man. He was a member of the firm of Joseph Dow & Son for fifty-one years, and accumulated a considerable fortune in trade. But, besides this, he found time to lecture; to address meetings; to preach temperance; to join the army and fight in the Civil War; to represent Portland in the Maine legislature, and to fight through the battle of Prohibition to the end and victory. He also carried on the agitation for temperance reform in other States, and his name, as well as his face and figure, were familiar from one end of the country to the other. Mr. Dow was a persuasive speaker, dealing very largely with facts and figures, and his appeals for restrictive and prohibitory enactments against the liquor traffic were very apt to carry conviction with them. . . . Not all could agree with the opinions of the eminent New England reformer, but there can be no disagreement about his virtues, his sincerity, and his tireless devotion to the Prohibition cause."—*The Herald* (*Ind.*), *Baltimore.*

Praisworthy Achievements.—"Neal Dow's achievements in the cause of soberness and abstention should not be measured by the degree of effectiveness of the Maine law. To him and to such as him are praise and credit due for the tremendous advancement in temperance sentiment throughout the country, for the advanced opinion on the subject that makes tippling and the tippler far less tolerable in any community than they were half a century ago. Every great moral movement that has counted for the good and glory of humanity has had to have its radical forerunners and reformers, and it is to this class of valiant, sincere, and strong-spirited men, preparing the way for the conservatism that later takes up the cause, that Maine's silver-haired apostle of Prohibition belonged."—*The Free Press* (*Nat. Dem.*), *Detroit.*

Dow's Mistake.—"Dow preached and practised total abstinence. It is, however, the abuse and not the use of alcohol that brings a fruitful train of evils. Dow's mistake, and one to which he committed the commonwealth of Maine, was the endeavor to compel all men to his way of thinking. He did not persuade, he used governmental agencies to force his ideas upon the people of a State. The Maine liquor law was drastic, but, as is well known, it was not effective. Liquor was not manufactured nor openly sold in Maine, but there was throughout the commonwealth, and has been at all times since the enactment of the law for which Dow was an apostle, as much drunkenness as if it were openly sold. Dow's life was cleanly. His political mistake and that of his compatriots in Maine was the belief that men may be made moral, temperate, thoughtful by a statute. The particular experience of Maine during fifty years' operation of the Dow law is demonstration to the contrary."—*The Chronicle* (*Dem.*), *Chicago.*

His Faith and Works.—"An ally of abolition when the movement was mostly one of propaganda, and the conflict was entirely carried on with moral weapons, he proved his faith by his works and backed up his zeal on the battle-field, when it became necessary to appeal the question to arms.

"While not the father of the Prohibition idea, he became its chief apostle in the days of his early manhood, and by untiring energy gave his native State the high distinction of being the first commonwealth to place a prohibitory law upon its statute-books. The victories of peace which he saw in connection with the temperance reform, and in which he played so conspicuous a part, are but little less marked and marvelous than those which characterized the crusade for human freedom. He has seen the number of total abstainers increase from a few hundreds to many millions, and the principle of Prohibition cut a wide swath in the field of discussion, and in some form, local or general, become a recognized fact in many communities in his own and other lands, as it is the acknowledged ideal settlement for the liquor problem in the estimation of a large portion of Christendom.

"Neal Dow's strength and success as a reformer were largely due to the fact that his zeal was tempered and controlled by a rare common sense, and his labor was characterized by a sweetness of character which made his conscience void of offense toward God and man, no matter how outwardly bitter the conflict. The Prohibition reform has been blest with a multitude of consecrated champions, but none of them in the manner and spirit of their work furnished so helpful an example as did Neal Dow."—*The Voice* (*Proh.*), *New York.*

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NEWSPAPER CONTEMPT OF COURT.

THE newspapers heartily commend the unanimous decision of the supreme court of Wisconsin to the effect that it is not contempt of court to criticize a judge upon the bench. The case is reviewed as follows by the Chicago *Chronicle:*

"At the late judicial election in the Eau Claire circuit of Wisconsin Judge Bailey, then serving his first term, was a candidate for reelection. He was first elected six years ago as a Democrat, tho he had previously been identified with the greenbackers. The recent campaign was one of considerable excitement, and bitter newspaper attacks were made on Judge Bailey as well as on his Republican opponent.

"In the course of the campaign L. A. Doolittle, an Eau Claire lawyer, wrote an article severely assailing Judge Bailey's personal and judicial character. It was printed by H. C. Ashbaugh, the publisher of a local paper. Judge Bailey caused the arrest of both the writer and publisher of the offensive article on a charge of contempt of court. He tried them, found them guilty, and sentenced them to pay small fines and to short terms of imprisonment. They sought the interposition of the supreme court, and this is the case that is decided.

"The law of Wisconsin, unlike that of Illinois, defines what—aside from disobedience to judicial writs or refusal of a witness to testify—shall constitute contempt of court. Among acts of contempt the publication of a false or grossly inaccurate report of court proceedings is described. But it has been held in previous cases that editorial comments on judicial proceedings or on the character of the judge, however false and libelous, do not constitute contempt of court if they do not purport to be a report or copy of judicial proceedings. On these grounds the defendants in the Eau Claire prosecution would be entitled by precedent to an acquittal.

"But this is merely technical. Justice Winslow bases his decision on broader grounds. He holds that for a judge to punish for contempt a newspaper which criticizes him and his decisions is an invasion of personal liberty, of the right of free speech and of the freedom of the press. In expressing the judgment of the court he says: 'We are well persuaded that newspaper comments on cases finally decided prior to publication can not be considered criminal contempt.'

"As to the injustice and oppression involved when a judge who is a candidate for reelection or for any other office assumes to use against his opponents the power to punish for contempt of court, Justice Winslow says:

"'Truly it must be a grievous and weighty necessity which will justify so arbitrary a proceeding whereby a candidate for office becomes the accuser, judge, and jury, and may within a few hours summarily punish his critic by imprisonment. The result of such doctrine is that all unfavorable criticism of a sitting judge's past official conduct can be at once stopped by the judge himself or, if not stopped, can be punished by immediate imprisonment. If there can be any more effectual way to gag the press and subvert freedom of speech we do not know where to find it. Under such a rule the merits of a sitting judge may be rehearsed, but as to his demerits there must be profound silence. In our opinion no such divinity "doth hedge about" a judge—certainly not when he is a candidate for public office.'

"In a recent case in Cleveland the judge of a local court attempted to hold for contempt a newspaper writer who had criticized his judicial acts. A higher court set aside the proceedings and discharged the writer from the judgment for contempt. The grounds for this decision were substantially the same as those in the Wisconsin case."

The Chicago *Times-Herald* says:

"That courts and judges must have the power to enforce respect and punish acts or public criticisms that tend to bring reproach upon them or interfere with the just performance of their duties can not be denied. And yet there must be a limit to this power. Freedom of speech and of just criticism must also be preserved. Judges are not 'little tin gods on wheels,' and the ermine is no panoply for unwisdom and lack of learning. To protect both—to restrain arrogance and judicial tyranny on the one side and unbounded license of comment on the other—should therefore be the object of the law. The sense of justice that usually pervades a community draws the line in this respect very accurately. Everybody of intelligence knows that it is unjust and unfair on the part of the press to discuss a trial in progress, to weigh the testimony, criticize the judge's rulings, or reflect upon the demeanor of counsel. If this is not wrong nothing is wrong, and it should be stayed in the most peremptory manner. It never was tolerated in England, and many a newspaper editor or proprietor has been 'laid by the heels' for criticism on court proceedings far more harmless than that which daily appears in a certain class of American newspapers.

"On the other hand, some of the measures of the English judges would not be endured in this country, any longer at least than would be necessary to get rid of the offending judge or give him a fright. Some of our federal judges in the past have had this kind of a lesson, while our elective judges find themselves dropped at the next election. Judge Winslow goes into the question deeply, and the decision of the court is undoubtedly law."

ARE STOCK EXCHANGES ILLEGAL?

JUDGE FOSTER, of the United States court for the district of Kansas, has rendered a decision declaring that the Kansas City Live Stock Exchange is a combination in restraint of interstate commerce in violation of the Sherman anti-trust law. The exchange, according to report, is not closed by reason of a stay of proceedings pending appeal to higher courts, but the decision attracts the more attention because injunction proceedings have also been brought by the Attorney-General of the United States against the South Omaha Live Stock Exchange, under the same law.

A Decision of Wide Import.—"Judge Foster's decision in the case of Greer, Mills & Co. against the Kansas City Live Stock Exchange is sweeping in its effect and significance. He declares it to be a trust—an organization controlled and directed for the purpose of restraining trade and crushing out competition. He finds it an institution conducted according to methods which foster and create a monopoly, and, as such, delcares that it is a violation of the Sherman anti-trust law.

"There can be no question regarding Judge Foster's honesty, experience, and ability. Neither can it be said that he has reached conclusions without an abundant array of facts on which to base them. Whether from these facts he has drawn correct legal deductions on which to make his decision stand is the only aspect of the case concerning which there is scope for dispute. The exchange people will take the matter before the Supreme Court for final determination. If that tribunal shall affirm the decision of the lower court, there may probably result a dissolution and reorganization along new lines of every commercial exchange wherein men are associated for the purchase and sale of commodities in every city and town in the United States.

"Without commenting at this time on the several reasons given by Judge Foster in support of his position, it is timely to notice the trend which it discloses on the part of a small contingent of the federal judiciary to interpret acts of Congress bearing upon questions of trade and transportation in a broad and liberal spirit, and with a disposition to conserving the interests of the great mass of the people, instead of giving them a strained and narrow construction for the benefit of corporations. . . .

"It need not necessarily result from a confirmation of Judge Foster's decision by the Supreme Court that the Live-Stock Exchange of Kansas City, or of any other city, will be destroyed, and, with it, the immense volume of profitable business which it transacts. With a reformation of methods, so as to remove from its manner of conducting operations the objection that is involved in an interference with the natural law of supply and demand and a crushing out of competition, the exchange may go on expounding its transactions according to the liberal and fair policy of live-and-let-live, multiplying its customers and piling up its profits."—*The Times (Dem.), Kansas City.*

Is Interstate Commerce Involved?—"About a year ago a certain concern was suspended and driven from the exchange for failure to pay certain fines that had been imposed upon it under the regulations of the exchange. Suit was thereupon instituted in the federal district court to enjoin the exchange from doing business in violation of the Sherman anti-trust law. Yesterday's decision virtually decrees the dissolution of the exchange.

"Clearly, however, the case involves other questions besides

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those arising under the anti-trust law. Judge Foster, it is reported, finds the exchange to be a trust, but it is also necessary to show that the property is the subject of interstate commerce. To commodities or property produced and sold within a State the federal anti-trust law does not apply, of course, and Judge Foster, anticipating or meeting an objection based on this distinction, says that all live stock shipped to the exchange from other States continues and remains subject of interstate commerce after entering the current of trade between States until the transportation is terminated and the property becomes part of the general property of the State. While this property is the subject of interstate commerce no State, municipality, or other power but Congress can levy taxes or prescribe regulations upon it, except in so far as the police power justifies restrictions for the protection of health and public morality.

"As interpreted in the great trans-Missouri case by the Supreme Court, the anti-trust law applies to all combinations in any way controlling interstate commerce with the view to limit and restrict competition. The reasonableness of the restriction is no test, under that decision, Congress having deliberately placed under the ban all efforts to interfere with the fullest and freest competition. The view taken by Judge Foster is therefore not at all surprising, tho it has not been made plain that the exchange as now operated is really an obstruction to legitimate dealing."—*The Evening Post* (*Ind.*), *Chicago.*

Decision Not a New Departure.—"We do not know that all live-stock exchanges do those things which Judge Foster's decision condemns, nor do we know that his interpretation will be confirmed by the Supreme Court, but the general impression is that he has not erred. Judge Foster holds that these defendants are subject to all the laws governing interstate commerce, because all stock shipped to them for sale from States other than Kansas or Missouri, after it has entered the current of commerce between the States, continues and remains subject to such commerce until the transportation is terminated. All contracts or combinations in restraint of trade or commerce among the States are declared illegal by the anti-trust act. The Kansas City Live-Stock Exchange admits to membership all men who will obey its rules, and it invites any person or firm attempting to carry on business outside of it to come in. But if the invited person does not apply for membership, then 'his name is written on a blackboard kept for public use in the exchange buildings, and all members are warned against dealing with him. This admonition is strictly obeyed and such person is boycotted. The outcome is inevitable; the combined opposition of three hundred men against one can produce but one result.'

"The Chicago *Tribune*, in a review of Judge Foster's decision, says:

"'By non-intercourse or boycotting methods a combination has been built up which practically monopolizes the live-stock business at the Kansas City stockyards. Is that combination one 'in restraint of trade'? Judge Foster thinks it is. The exchange has rules which prescribe minimum commissions, which forbid the sending of telegrams to farmers giving the information as to the state of the market except under certain conditions, and which deny to members the right to buy live-stock from, or sell it to, any persons other than members and stock owners. Judge Foster holds that these rules are in restraint of trade and that the exchange must not enforce them.

"'Doubtless the exchange will appeal from this decision, but in view of the principles laid down by the majority of the Supreme Court in the case of the Trans-Missouri Freight Association, nothing is likely to be gained by appealing. Therefore if there are other live-stock exchanges whose rules are in restraint of interstate commerce they ought to prepare to repeal those rules.'

"The federal courts have made a number of decisions in contests between employers and employees condemnatory of both the boycott and the black list. This decision is, therefore, no new departure."—*The Post* (*Ind.*), *Washington.*

Suppression of a Shameless Monopoly.—"The Kansas City Live-Stock Exchange has been declared an illegal combination whose operations violate the Sherman anti-trust law. The Live-Stock Exchange had drawn into its circle most of the commission merchants, charging a membership fee of $2,500 and assessments, and making fixed fees and commissions for handling live stock. A rule was made forbidding members to have any dealings with non-members. As a result it was impossible for non-members to do business and all who tried to do so were frozen out. This constituted an unjust and tyrannical monopoly and destroyed all healthy competition and made possible most exorbitant charges. Judge Foster said:

"'The defendants declare that the rules, regulations, and prices for doing the business are all reasonable and fair and for the best interests of buyer and seller. Possibly that is so, altho it is not apparent, looking at the interests of the stock-grower or purchaser, why the number of solicitors of business should be limited to three for each firm, or why there should be a restriction on telegraphic information as to the state of the market, or why he should be compelled to pay a commission of 50 cents a head on cattle when he paid 25 cents before the exchange was organized, or why there should be discriminating charges on stock from different localities.'

"Judge Foster holds the common-sense view that the kind of traffic carried on by the Live-Stock Exchange is interstate commerce and comes therefore within the purview of the federal courts and of the Sherman law. If that view is upheld, as it probably will be by the higher courts, a shameless monopoly will be suppressed."—*The Times* (*Rep.*), *Leavenworth, Kans.*

A Blow at the Whole Exchange Business?—"The attorneys for the exchange produced the rules of very many produce and financial exchanges to show that the Live-Stock Exchange was like all other exchanges, and a blow at it was a blow at the whole exchange business. To this Judge Foster replied that he was not obliged to discuss the effect of the Sherman anti-trust law upon exchanges in general, but he expressed the conviction that exchanges are pretty bad things anyway. The crying complaint of the day, he said, is the tendency of trusts and combines to absorb the business of the country, and 'many of the so-called stock and produce exchanges are among the most potent instrumentalities for the accomplishment of these purposes by speculators and adventurers.' He complains that in these exchanges men are daily selling millions of bushels of grain who never had a bushel of grain to deliver, and other men are buying millions of bushels who do not expect to get any grain and do not wish any. 'Both sides are tampering with the normal prices fixed by the law of supply and demand, and attempting by false and dishonest means and methods to serve their ends. The courts have uniformly condemned this class of business as illegal, and tho it is under the ban of the law it still flourishes. The remedy must be looked for in legislation and not in the courts alone.'

"Altho the judge sits upon the federal bench he inhales the atmosphere of Kansas, and there is a good deal of Populism, or at least of Grangerism, in this language. The judge's mental constitution has not been so far undermined by Populism that he is unable to see buying on the exchanges. The Populists and Grangers can see only selling on the exchanges. They argue that sales tend to lower prices, and the selling of vast quantities of grain that never existed is supposed to depress the price. But they never observe that just as much grain is bought as is sold. Judge Foster is candid enough to see that, and he ought to recognize that the buying and selling of non-existent grain, were that actually done, must neutralize each other, and the normal price, if there be one, be restored.

"The normal price as fixed by supply and demand and uninfluenced by futures would be very low in the fall when all the crops are in and a great many farmers need to sell, while comparatively few millers or exporters need to buy beyond the needs of a few weeks. Near the end of the crop year the price would be very high and by that time farmers, who are rarely capitalists, would have sold. The many with cash could buy cheap in the fall and sell dear in the spring and make a handsome profit. The practise of selling futures gives the farmer in the fall a price about the same as that of the spring minus insurance, storage, and interest, while it vastly increases the number of persons who are possible purchasers of the farmer's produce. The fortunes that are made on the exchanges are made from the operators who lose fortunes in the aggregate, tho often the operators are very small and the losses great only in relation to their means. However disastrous exchanges have been to many a man who has imagined the road to rapid wealth lay through them, their effect upon the producer has been good.

"The judge is not more accurate when he speaks of the attitude of the law to this class of business. Bucket-shop methods, mere betting on prices, are illegal in most States, but the transfer of the title to grain is another thing, and the fact that the grain is not delivered does not make the transaction illegal or immoral. May not a man buy the title to a piece of land and sell it again without ever having occupied the land? If trading in real estate were so active that a deed passed through a dozen hands before reaching a buyer who desired to till or build upon the land, does any one suppose that the price of real estate would be lowered by the number of times the sale was repeated?"—*The Journal of Commerce* (*Fin.*), *New York.*

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SOME "FOREIGN" VIEWS ON THE LATTIMER SHOOTING.

WHILE the sheriff of Luzerne county, Pennsylvania., and his deputies are under bail for trial at the county court for shooting strikers at Lattimer (see LITERARY DIGEST, October 2), there comes into view an amount of comment on the affair of peculiar interest. The London press contrasts the method of handling strikers at Lattimer with the lack of bloodshed in present-day labor troubles in England. Of the papers printed in this country in foreign languages, a search discovers no defenders of the shooting. It will be remembered that a coroner's jury has failed to agree on a verdict in the matter, four members reporting that the killing was unnecessary, unwarranted, unjustifiable, two refusing to censure the sheriff. We reproduce extracts from editorials in British, German-American, and Swedish-American papers.

The American Method.—"There is hardly any feature in American democrats more remarkable than the vigor—or shall we say brutality?—with which they quell movements of insurrections which proceed from the very bosom of the democracy. But what a picture we have here of fierce passion and wild primitive justice! How little seems to have been learnt by trans-Atlantic civilization of what we have painfully acquired, with many backslidings and lamentable exceptions, of the organization of industry and the peaceful solution of trade disputes! When we reflect on the foolish engineering strike which is at present wrecking an important department of our commercial prosperity, there is little reason, indeed, why we should cast a stone at our neighbors; but, at least, we have escaped the fatal riots and the promiscuous shedding of blood which have temporarily converted Hazelton into an arena for civil war."—*The Telegraph, London.*

"The story of the 'strike incident' in the State of Pennsylvania is not by any means a new one; but it is a very typical instance of the way in which the political faculty of the people of the great republic deal with the elementary duty of maintaining order. . . . It is not so very long ago that the volunteers were under arms in Sydney, and the guns were posted to sweep the streets during a big strike. Here, in this effete old monarchy, where the soaring souls of democrats on the social make are grieved by the sight of aristocratic privileges, we are much more tender. Still a change may be brought about. If the workmen, listening to the sophists who, for their own profit, flatter their passions, forget that after all they are but one class and endeavor to tyrannize over all others—why even we may find ourselves constrained to take a lesson from the democracy of Pennsylvania and of New South Wales. That we suggest is the true moral to be drawn from this last 'strike incident' in the happy family of freedom, which has its home in the setting sun."—*The St. James's Gazette, London.*

A Better Way Suggested.—"To put matters plainly, what the States want in their populous country districts is a well-trained, well-disciplined, well-paid, and well-led police. If they would only afford themselves that luxury there would not only be no sort of need for massacres like that at Hazleton, but a far better preservation of law and order. It is not the ferocity of the foreign emigrant, or the callousness of the Americans, or the terrible jeopardy of great interests, or, again, the greed of the capitalists, or the wiles of the demagog, but simply and solely the absence of a trained police, which necessitates shooting men down as they are so often shot down in America. We do not hesitate to say that if Luzerne county had been in the charge of an experienced chief constable from an English or Scotch county, supported by a body of English police, he would have prevented disorder without recourse to the methods which the American sheriff considered absolutely necessary. When an Englishman expresses this opinion he is not speaking in the air, because exactly the same methods of preserving order were attempted here as those tried in America, and with exactly similar results. During the twenties and thirties of the present century strike riots and mobs were dealt with almost exactly as they are dealt with now in America. There was no organized and expert police force, and those who wished to riot were given a perfectly free hand up to a certain point—that is, up to the point where they got on the nerves of the peaceful inhabitants and appeared to be threatening the foundations of public order. Then, as in America now, special constables were sworn in and armed and the yeomanry—answering to the American militia—were called out. These amateur defenders of law and order invariably attempted to check disorder by what they called giving the scoundrels a lesson. When once they were sworn in or called out, their object was to give as sharp and quick a lesson as possible. They were grimly eager to get at the mob, the men whose vagaries had called them from their comfortable homes and put their lives very possibly in jeopardy; and they cared very little whether the mob was actually committing any illegal act when they encountered it. If they were not doing so then, they soon would be, and therefore the best thing was to act quickly and stop matters before they went too far. This is in shorthand the history of Peterloo, and of the other incidents of the kind that disgraced England at the beginning of the century. It was not till we got a really well organized police force, and maintained law and order thoroughly and consistently, and not merely spasmodically, that we were able to put an end to a state of things under which every strike carried with it the probability of bloodshed. If the States want, like us, to put down the scandal of bloodshed in peace time, they must follow our path."—*The Spectator, London.*

"Merely Foreigners."—"Those who defend the sheriff's action do so on the ground that the strikers were 'merely' foreigners. But how did they get here? They were imported by the coal-barons to oust Americans. As soon as these 'Huns' had become used to the country, they asked for higher pay in turn. . . . The Pennsylvanian capitalists play a dangerous game. Their heads are swollen, evidently as a result of the increase of their political power. But the shots that rang in Luzerne county will find an echo where it is least expected."—*Staats-Zeitung, New York.*

"Absolutely unarmed men shot in the back while flying! In no other country in the world could this have happened, for in no other country would an utterly incompetent person be trusted with the command of armed men. . . . It is peculiar that the sheriff, in his testimony, never speaks of strikers, but always of 'the foreigners,' knowing that this will obtain for him the sympathies of the nativistic element. It is very characteristic that the same men who defend Martin's action are the ones who kick when an American abroad is punished for a crime he is proven to have committed."—*Freie Presse, Chicago.*

"It seems that Sheriff Martin did not lose his composure, but gave the order to fire because the strikers were 'foreigners' whom he hated and despised. This is proven by the fact that most of the victims were shot in the back. They either had begun to obey the sheriff's order to turn back, or they were frightened. In either case there was no excuse for this outrageous massacre. . . . The worst is that Socialist and other agitators have now at least the shadow of an excuse for their nefarious work."—*Rundschau, Chicago.*

"What a fuss for nothing at all! As if these strikers were human beings! It is about time that people should learn that nobody below a native-born American has a right to be ranked with human beings! If they had been Americans, the case would be different. . . . But no, people of the kind who edit *The Sun* would not mind even the massacre of Americans to maintain 'order,' and order, as *they* have it, means for the workingman this: You've got to hold your jaw and work for starva-

—*Tae Globe-Democrat, St. Louis.*

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tion wages. If that doesn't suit you, get! Make room for those who know even better than you how to work and starve!"—*Morgen Journal, New York.*

"Some Chicago anarchists tried to incite the Poles there to revolt, in order to revenge their brethren of Lattimer. One of the anarchists went so far as to tear down the American flag. This was too much for the Poles, and the Anarchists had to be protected by the police. Who is a better American, the orderly, law-respecting Pole, or the editor of an Anglo-American newspaper who applauds when 'foreigners' are shot down!"—*Volksblatt, Cincinnati.*

Is Justice to be Had?—"It is not likely that Martin will be punished as he deserves. He has the money and the influence of the coal-barons to back him, and it will not be difficult to bring him before a judge who is obliging enough to regard it as an extenuating circumstance that the murdered men were only poor foreigners. To the detriment of the United States, however, the workingmen will become convinced that they are without protection against the great corporations and their tools."—*Westliche Post, St. Louis.*

"If the sheriff gave the order to fire, *he* is guilty of murder; if his men fired without an order, *they* are murderers. The question, however, is whether the courts will do their duty. Pennsylvania justice has an evil reputation among workingmen. Is justice to be had there for a 'foreigner'? If justice miscarries in this case, it would be a misfortune not only for Pennsylvania, but for the whole country. The reigning dissatisfaction may change into a dangerous, tho just exasperation."—*Anzeiger des Westens, St. Louis.*

"*It is not true* that the strikers were armed. They had no revolvers, no sticks, they did not pick up stones. Among all the killed and wounded only two penknives were found. *It is not true* that only one volley was fired. At least a hundred and fifty shots were fired; the flying men were shot in the back with utmost deliberation. It *is* true that the deputies joked about their skill, that one of them boasted of having killed a dozen 'Huns,' that another kicked a man in his dying agonies and said, laughingly: 'What a healthy jaw full of teeth the son of a —— has got. . . .' Workmen of America, remember these things."—*Vorwärts, Milwaukee.*

Speaking of Anarchy.—"Talk about anarchy. The massacre of Luzerne county was in itself a sample of the worst form of anarchy. However you may explain the law, draconic as it is against the proletarians, there is not the shadow of an excuse for this deed. But capital leaves its own minions free to be as anarchistic as they please in their treatment of workingmen—for the reptile press applauds and obliging judges cover *capitalistic* anarchy with their authority."—*Volks-Zeitung, New York.*

"Lincoln said: 'Thank God, we have a system under which oppressed workmen can strike.' His successors of to-day say: 'Thank God, we have injunctions, and sheriffs, and military commanders who are above the Constitution. With the help of these things we can prevent a workingman to obtain ten cents more a day.' . . . Injunctions are brutal weapons of capitalists who ride rough-shod over the Constitution, and it is useless to argue against them. When, at the end of the eighteenth century, the criminal aristocracy of France became equally presumptuous, no parliament, no courts of justice gave the people relief. Storming the Bastile did, tho."—*Arbeiter Zeitung, Chicago.*

"Government by injunction or government by powder and lead—you pays your money and you has your choice!"—*Volks-Zeitung, St. Paul.*

"One of the special features of the present miners' strike is the extensive use of injunctions both in Pennsylvania and West Virginia, and which has given rise to the catchword 'government by injunction' among people who do not know overmuch about the circumstances. Such injunctions are neither new nor unnecessary where property has to be defended. But it is quite possible that the people concerned went a little too far in the application of these injunctions, and that much bloodshed may follow."—*Chicago Bladet (Swedish), Chicago.*

"Sheriff Martin and his deputies can hardly be called anything else than murderers, for the shooting of harmless workingmen is nothing else but murder. But the persons most responsible for this bloody drama are the judges who granted the injunctions. Without their conjunction this bloodshed would not have taken place."—*Svenska-Amerikanska Posten (Swedish), Minneapolis.*

Amendment Elections.—Some attention has been directed to local elections in the States of New Jersey and Connecticut which were held this month, in which proposed amendments to the state constitution were submitted to the vote of the people. The light vote in both cases compared with that cast in national and ordinary state elections affords critics an opportunity to question the safety and usefulness of applying the referendum to law-making. In Connecticut about twenty per cent. of the registration was cast; in New Jersey about thirty-five per cent. The amendment adopted in Connecticut, by a safe majority, requires that voters shall be able to read any part of the constitution of the statutes of the State, and also be able to write. In New Jersey an amendment to grant female suffrage at district school-meetings was defeated by about ten thousand votes. An amendment prohibiting all kinds of gambling was adopted by a majority of about six hundred. A third amendment forbidding the *ad interim* appointment by the governor of persons whom the Senate has refused to confirm was adopted by a majority of about seven thousand.

TOPICS IN BRIEF.

IT is well understood that President Low's resignation from Columbia College is to be taken in a Pickwickian sense.—*The Ledger, Philadelphia.*

SETH LOW is probably the first candidate to enjoy the unique experience of being opposed on the grounds that he is too well fitted for the place.—*The Record, Chicago.*

IN CHICAGO.—First Deacon: "Isn't the minister orthodox?"
Second Deacon: "I'm afraid not. He seems to doubt the correctness of the last census."—*Puck, New York.*

WHAT SAVED HIM.—The policeman collared the scorcher. "Here!" he exclaimed, "you bloody—— Hello, you ride the same make of wheel I do! You'd better pump up that front tire a little. It's too soft."—*The Tribune, Chicago.*

PRESIDENT HARPER of the University of Chicago announces in advance that any member of that institution's football team who indulges in foul or brutal play will not only be removed from the team but expelled from the university. This is the right sort of "government by injunction."—*The Republican, Springfield.*

THE CUBAN: "All Spaniards look alike to me."
The Post, Pittsburg.

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LETTERS AND ART.

LISZT'S UNWEDDED WIFE.

SOME interesting information regarding the writings of the Princess Carolyne de Sayce Wittgenstein, for eleven years the unwedded wife, and for nearly thirty years more the intimate friend, of Liszt, is given in the *Revue de Paris* by M. D. Melegari. The romantic story of the unhappy marriage relations of the young Russian princess, her flight to Germany, and her subsequent union with Liszt at Weimar, is told at length. Attracted to the great virtuoso and composer by her passionate love of music, the princess soon resolved to devote her life to aiding in the development of his genius by protecting him from the petty annoyances and vexations which were dissipating his energies and wasting his life. For several years previous to her arrival at Weimar she had not lived with her husband. Divorce proceedings had been commenced, and she felt herself freed from all bonds of the past. Her title and the immense fortune inherited from her father, and, much more important in the eyes of the world, her social position, were sacrificed in order that she might carry out what seemed to her to be her mission in life.

The task which she undertook was successfully accomplished during the eleven years of her life at Weimar, years which counted double in the life-work of Liszt. Guided by her will, firm, gentle, and patient, the artist renounced his errant ways and devoted himself to the production of his best works. Nor was it merely this indirect assistance which he received from the former Princess (then Mme.) de Wittgenstein. It was she who gave him the idea and the first plan for his "Saint Elizabeth." She collaborated also in the "Life of Chopin," on every page of which can be found the thoughts and the language of the woman who inspired the work.

In 1860 Mme. de Wittgenstein left Weimar for Rome, for the purpose of hastening her application for a divorce then pending before the papal court. Liszt followed a year after. The expected divorce was long delayed, and when, in 1863, the death of Prince Nicholas de Sayce Wittgenstein left his widow free to marry, Liszt had suddenly determined to take holy orders and had become the Abbé Liszt.

Mme. de Wittgenstein had always been a devout believer in the teachings of Catholicism, and in her youth had been much interested in the study of theology. Left almost entirely to herself by Liszt's entrance into the church, she found occupation for the second period of her life in expounding the doctrines which brought her peace and happiness after the great disappointment of her separation from the man for whom she had sacrificed so much. Through the mysterious ways of anguish and grief, she had reached the felicity of the spiritual life, and she felt it her duty to try to make clear to others the sources of her happiness. For some twenty-four years she busied herself with studying and writing, the results being given from time to time in numerous volumes. Of these writings M. Melegari says:

"If the Princess Carolyne had foreseen several years in advance the spiritual movement in which we take part to-day, she was equally a precursor in other questions of the political and social order. M. Anatole Leroy-Beaulieu has cited her after Saint Simon and Lamenais as one of the writers who had first traced the broad lines of what is now called Christian Socialism. The work to which he referred is entitled 'The Interior Causes of the Exterior Weakness of the Church,' composed of more than twenty volumes, which, printed many years ago, were, by their author's express directions, not to be published until twenty years after her death. Only three or four copies were distributed among her intimate friends. Mme. de Wittgenstein had devoted to this immense work the last years of her life. To those who asked why she delayed its publication she invariably replied: 'The times are not yet ripe. The world will not understand me for some years to come.'

"Without speaking of this great work, Mme. de Wittgenstein has published a series of books dealing with religious and moral questions, among others: 'Buddhism and Christianity,' 'The Friendship of the Angels,' and 'The Sistine Chapel.' 'Her numerous volumes, if piled one upon another, would form a literary tower of Babel reaching toward the heavens, and which, like that tower, would be overthrown by the confusion of languages, that is, of German and French, or, it might be said, a translation made by a Pole who did not very well understand the original.' This fanciful description by a witty critic has in spite of its exaggeration a basis of truth. The princess belonged to the race of expatriated geniuses; she thought in one language and wrote in another, which explains the singular obscurities of her style. . . .

"The musical, literary, and artistic movements of the time interested Mme. de Wittgenstein to a high degree. She was well informed about everything; in her home the books occupied more space than did the furniture. Nothing was foreign to her. Each new idea raised up in her mind an abundance of extraordinary thoughts. M. Ernest Renan was accustomed to send her all his books. The margins of these she covered with annotations, refutations, and citations of diverse texts. Her mind was continually at work; even illness could not check her activity. For intellectual and moral weakness she knew but one remedy: 'Turn your thoughts toward God, and He will lead you by His ways, for each soul has its own way.'"

Mme. de Wittgenstein had for a long time the idea of writing a life of Liszt. She spoke often of this project, but there is nothing to indicate that it was ever carried out. While Liszt remained in Rome he visited her every day, and consulted her as to his plans. On his death in 1886 it was found that Liszt had made Mme. de Wittgenstein his legatee and executrix of his will. For the next seven months she was busy carrying out the last wishes of her dead friend. Her task was hardly finished when she was seized by a fatal illness and died on March 9, 1887.

Count Joseph Prinoli, who had known Mme. de Wittgenstein for a long time, has written of her:

"She is less a woman of letters of the school of de Staël and Sand, than a mother of the Church of Pont-Royal. A subtle casuist, she discoursed on sin as the others on sentiment. She transformed poetry into theology, and everything which she touched became a matter of conscience. Her place will be less among the Muses of Parnassus than on the arches of the Sistine Chapel. If Lembach should paint a chapel for some chateau of the King of Bavaria, he should consecrate a niche in the ceiling where should be represented a sybil with inquisitive aspect and benevolent smile."—*Translated for* THE LITERARY DIGEST.

Great Writers Who Were Henpecked.—There is compensation even for a shrewish wife, so the editor of *The Philistine* thinks, and the suggestion which he offers as compensation to henpecked geniuses is that they are securing an experience that may prove of great value for literary purposes. This, if not particularly valuable as a solace, makes at least interesting reading:

"Walking through the gallery of statuary at the Luxembourg I saw the white carved nude figure of a man—a man in all the splendid strength of youth. Standing behind him on a higher part of the pedestal was the form of a woman; and this woman was leaning over, her face turned toward him, her lips about to be pressed upon his. I moved closer and to one side, and saw that on the face of the youth was an expression of deathly agony; and then I noted that every muscle of that splendid body was tense with awful pain. And in that one glance I saw that the woman's body was the body of a tigress—that only her face was beautiful—and that the arms ended in claws that were digging deep into the vitals of the man as she drew his face to hers.

"Suddenly feeling the need of fresh air I turned and went out on the street. That piece of statuary gave Philip Burne-Jones the suggestion for his painting, 'The Vampire.' Now one might

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suppose from that awful sermon in stone that woman was the cause of man's undoing. But for the benefit of henpecked and misunderstood husbands I'll call attention to the fact that the men who have achieved most in literature, music, painting, and philosophy are men who knew from sad experience the sharpness of woman's claws: Socrates, Dante, Shakespeare, Rousseau, Milton, Wagner, Paganini, and so many more that were I to name them all the world would not be large enough to contain the books in which they are printed. Of course I'll admit that the men who have been flayed by women have usually been greatly helped by woman, and this sometimes accounts for the flaying. But the point I make is that all experience is good—the law of compensation never rests and the stagnation of a dead-level 'happy married life' may not be any more to a strong man's advantage than a long course of stupid misunderstanding. Milton bewailed the fact that he could get freedom from marital woes on no less ignoble grounds than violating his marriage vows. Milton did not get his freedom. His wife sat on him, silent and insensate, and so did her whole family of seven persons. And his sharp cry made him the butt of jibes and jeers innumerable. Milton was an obscure school-teacher and clerk; but if any of those great men who sought to humiliate and defeat him are mentioned nowadays in history it is only to say 'they lived in the age of Milton.' 'His life ruined by a woman'—Pish! you flatter her; she hasn't the power. And the end of the whole thing, Brother, is, it doesn't much matter what your condition in life is; all things are equalized. When the Prophet said, 'God is good, and his mercy endureth from everlasting to everlasting,' he understood himself."

A PLEA FOR A COSMOPOLITAN AMERICAN LITERATURE.

WE have long enough been tied, we Americans, to the apron-strings of English philistinism in literature, so the editor of *The Home Journal* thinks, and it is high time for our writers to broaden their views and range the wide world over. The average American boy or young man who turns novelist pitches his imaginative tent somewhere between John O'Groat's and Land's End, makes his hero a duke, earl, marquis or baron, and works in castles, moated granges, and "quiet English fields"—at least he does so if he goes abroad at all for his scenes. We quote from *The Home Journal's* protest against all this:

"It has long been felt by those who, whether in Paris, St. Petersburg, on the Riviera, in Rome, or elsewhere amid the Meccas of continental thought and society, have come to a profound conviction of our insularity, that the American mind must wean itself more and more from its British trammels. There is no political Anglophobia in this, just as there is no political Anglomania in loving the 'quiet English fields.' It is simply a matter of literary impression and the tradition of generations. We throw aside the German novel—dreamy, contemplative, philosophic—and even the French—startling, piquant, intensely dramatic. We deliberately proceed to digest the traditional three-volume English affair, with its inevitable swagger of Tommy Atkins in epaulets, with an earl for a father; its curate, sneered at by the military men; its inevitable allusion to the 'men' who retire to the 'smoking den'; its profuse and almost maddening nicety of detail as to the exact bearings and distances of this and that hawthorn hedge from this and that field of daisies; its literary map of the barnyard and stable, as well as the vicarage or manse. . . .

"Stated in a nutshell, the American's training is English, but his temper is cosmopolitan. He has followed his training and neglected his trend, and the result is that our literature is largely a hodge-podge. Is this arrogant criticism? Not if it is true. If not true, will the best critics advise us kindly? Have we not halted between the smug philistinism of England, with its inevitable stables and fox-hunts and early piety, and that wonderful mesh of hidden motive, diplomatic secretiveness, *débonnaire* manner, facility of assimilation, and international pulse-beat which, summed up in a word, we call the continent. There are rural Frenchmen and cosmopolitan Englishmen, just as there are blue-eyed Spaniards and dram-drinking Italians. But the chasm between English thought and continental is wide and deep. We have followed the Lion in his strides over literature, and sometimes we have appeared to cling hard to his tail. We welcomed 'Robert Elsmere' and 'Dodo' and 'The Deemster,' *et id omne genus*. But every transatlantic steamer that bears the new Americans to Brest, Havre, or Hamburg is helping to make the current of national taste swerve from its truly loyal attitude to the three-volume novel and the cows, daisies, and British younger sons. We are slowly becoming more continental, and less obstinately English!"

D'ANNUNZIO AND HIS VIEWS OF LIFE.

IT is not a pleasing picture that Henry D. Sedgwick, Jr., gives us of the author of "The Triumph of Death." Without the use of any harsh words, he conveys the idea of a very repellant character, one at war with all the better and higher things of civilization. To begin with, there is the absence of humor in D'Annunzio's nature. He is bitter and contemptuous. The law of attraction between man and man does not affect him. And even in his highly wrought art the baser instincts are the only ones he seems to admire or even to respect.

Mr. Sedgwick writes for *The Atlantic Monthly* (October). His article is an acute and brilliant one, but contains little or no information concerning D'Annunzio except as the novelist is manifested forth in his novels. We are left in some doubt as to whether the character given to D'Annunzio is altogether inferential or has the authority of personal knowledge to warrant it.

In his first stories ("La Fattura," "San Pantaleone," etc.), D'Annunzio revealed a native antipathy to humor, and a keen interest in the combination of the intellectual and the bestial in man. We find also that he spared no pains to make his language as melodious and copious as possible, fetching long-unused Italian words to light in the purpose of liberating the Italian tongue from the bondage into which it has fallen since the days of Petrarch and Boccaccio. He went to Paris for literary training and soon mastered the arts of all the schools—the realists, the psychologists, the symbolists. But the nurture of his art magnified and strengthened his natural lack of humanity. "Lack of human sympathy," says Mr. Sedgwick, "is a common characteristic of young men who are rich in enthusiasm for the written word, the delineated line, the carving upon the cornice," and D'Annunzio does not wholly admit that he is a human unit. Lacking this interest in life as life, he turns for his studies to the inner world of self. His heroes, as M. de Vogüé has pointed out, Sperelli, Tullio Hermil, Georgio Aurispa, are all studies of himself. His passion for art is a refuge in which he may withdraw from the vulgarity of common men and enjoy the pleasures of intellectual content and scorn. His novels are "decorated, enameled, and lacquered with cultivation." We quote Mr. Sedgwick further:

"He is like Mr. Henry James; he lives in a hothouse atmosphere of abnormal refinement, at a temperature where only creatures nurtured to a particular degree and a half Fahrenheit can survive. Sometimes one is tempted to believe that d'Annunzio, conscious of his own inhumanity, deals with the passions in the vain hope to lay hand upon the human. He hovers like a non-human creature about humanity, he is eager to know it, he longs to become a man; and Setebos, his god, at his supplication turns him into a new form. The changeling thinks he is become a man; but lo! he is only an intellectual beast.

"Our judgment of d'Annunzio's work, however, is based upon other considerations than that of the appropriate subordination of his cultivation to his story. It depends upon our theory of human conduct and our philosophy of life, upon our answers to these questions: Has the long, long struggle to obtain new interests—interests that seem higher and nobler than the old, interests the record of which constitutes the history of civilization—been mere unsuccessful folly? Are the chief interests in life the primary instincts? Are we no richer than the animals, after all these toiling years of renunciation and self-denial? Is the heritage which we share with the beasts the best that our fathers have

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handed down to us? There seem to be in some corners of our world persons who answer these questions in the affirmative, saying, 'Let us drop hypocrisy, let us face facts and know ourselves, let English literature put off false traditions and deal with the realities of life,' and much more, all sparkling with brave words. Persons like Mr. George Moore, who have a profound respect for adjectives, say these instincts are *primary*, they are *fundamental*, and think that these two words, like 'open sesame,' have admitted us into the cave of reality. We are unable to succumb to the hallucination. The circulation of the blood is eminently primary and fundamental, yet there was literature of good repute before it was dreamed of. For ourselves, we find the interests of life in the secondary instincts, in the thoughts, hopes, sentiments, which man has won through centuries of toil—here a little, there a little. We find the earlier instincts interesting only as they furnish a struggle for qualities later born. We are bored and disgusted by dragons of the prime until we hear the hoofs of St. George's horse and see St. George's helmet glitter in the sun. The dragon is no more interesting than a cockroach, except to prove the prowess of the hero. The bucking-horse may kick and curvet; we care not, till the cowboy mount him. These poor primary instincts are mere bulls for the toreador, bears for the baiter; they are our measures for strength, self-denial, fortitude, courage, temperance, chastity. The instinct of self-preservation is the ladder up which the soldier, the fireman, the lighthouse-keeper, lightly trip to fame. What is the primary and fundamental fear of death? With whom is it the most powerful emotion? 'O my son Absalom, my son, my son Absalom! would God I had died for thee!' Is it with mothers? Ask them.

"D'Annunzio, with his predilections for aristocracy, thinks that these primary instincts are of unequaled importance and interest because of their long descent. He forgets that during the last few thousand years power has been changing hands; that democracy has come upon us; and that a virtue is judged by its value to-day, and not by that which it had in the misty past. Literature is one long story of the vain struggles of the primary instincts against the moral nature of man. From 'Œdipus Tyrannus' to 'The Scarlet Letter' the primary passions are defeated and ruined by duty, religion, and the moral law. The misery of broken law outlives passion and tramples on its embers. The love of *Paolo* and *Francesca* is swallowed up in their sin. It is the like in 'Faust.' Earthly passion can not avail against the moral powers. This network of the imagination binds a man more strongly than iron shackles. Tragedy is the conquest of passion by more potent forces. The relations of our souls, of our higher selves, to these instincts, are what absorb us. We are thrilled by the stories in which these moral laws, children of instinct, have arisen and vanquished their fathers, as the beautiful young gods overcame the Titans. If duty loses its savor, life no longer is salted. The primary passions may continue to hurl beasts at one another; human interest is gone. Were it not for conscience, honor, loyalty, the primary instincts would never be the subject of a story."

Continuing, Mr. Sedgwick opines that the art that treats of the rotten and the nasty—*l'art de la pourriture*—is popular because, dealing with the crude and simple, it is easily acquired; but it is an art that can not give immortality. "One by one the artists who produce it drop off the tree of living literature and are forgotten." Looking to find what d'Annunzio's attitude is toward his own creations, we find in his prefaces no consciousness of right or wrong, of good and evil, such as troubled, for instance, Bourget. Mr. Sedgwick continues:

"Nevertheless, d'Annunzio has a creed. He believes in the individual, that he shall take and keep what he can; that this is no world in which to play at altruism and to encumber ourselves with hypocrisy. He believes that power and craft have rights better than those of weakness and simplicity; that a chosen race is entitled to all the advantages accruing from that choice; that a patrician order is no more bound to consider the lower classes than men are bound to respect the rights of beasts. He proclaims this belief, and preaches to what he regards as the patrician order his mode of obtaining from life all that it has to give. Art is his watchword, the art of life is his text. Know the beautiful; enjoy all that is new and strange; be not afraid of the bogies of moral law and of human tradition—they are idols wrought by ignorant plebeians."

The main hindrance to the adoption of this creed is to be found in religion, and hence d'Annunzio sets himself to do away with it, as a train of superstition, ignorance, and fear. God's love is a superstitious inference drawn from the love of man for God; and man's love of God, in its turn, is but a blind deduction from man's love for woman.

In his idolatry of force, d'Annunzio shows a queer lack of the masculine element; or there is, rather, a curious mingling of hopes and fears, of thoughts and feelings, that are found separate and distinct in man and woman. Elaborating this thought, Mr. Sedgwick concludes his article as follows:

"There is the presence of an intellectual and emotional condition that is neither masculine nor feminine, and yet partaking of both. There is an appeal to some elements in our nature of which theretofore we were unaware. As sometimes on a summer's day, swimming on the buoyant waters of the ocean, we fancy that once we were native there, so in reading this book we have a vague surmise beneath our consciousness that once there was a time when the sexes had not been differentiated, and that we are in ourselves partakers of the spiritual characteristics of each; and yet the feeling is wholly disagreeable. We feel as if we had been in the secret museum at Naples, and we are almost ready to bathe in hot lava that we shall no longer feel unclean.

"We do not believe that a novel of the first rank can be made out of the materials at d'Annunzio's command. Instead of humor he has scorn and sneer; in place of conscience he gives us swollen egotism; for the deep affections he proffers lust. We are human, we want human beings, and he sets up fantastic puppets; we ask for a man, and under divers aliases he puts forth himself. We grow weary of caparisoned paragraph and bedizened sentence, of clever imitation and brilliant cultivation; we demand something to satisfy our needs of religion, education, feeling; we want bread, and he gives us a gilded stone. There are great regions of reality and romance still to be discovered by bold adventurers, but Gabriele d'Annunzio will not find them tho he stand a-tiptoe."

THE TRAGEDY OF FLAUBRT'S LIFE.

MODERN French literature has supplied us with more than its share of tragedies in the lives of great authors, tragedies due to the development of nervous maladies. Maupassant, Verlaine, and Flaubert are perhaps the most illustrious cases in point. Most that we know on the subject of Flaubert's inner life comes from the "Souvenirs" of Maxime Du Camp, his friend. Drawing largely from this source of knowledge, Emilia Pardo Bazan, in a discussion of the ever-old and ever-new subject of realism *versus* idealism, in a work entitled "La Question Palpitante," speaks of Flaubert after the following fashion:

"Flaubert was an indefatigable student and acquired a kind of heterogeneous and capricious but very vast erudition. His friend, Maxime Du Camp, says that, on account of his prodigious memory and immense amount of reading, he might be compared to a living dictionary whose leaves could be turned over with pleasure and profit. He was a great artist and a modern classic.

"Flaubert wrote nearly as many novels as Stendhal. His first work, excepting a work called 'Novembre,' which was never published, was 'The Temptation of St. Anthony.' When Flaubert read the MS. to his friends, they expressed the following conclusions: 'You have traced an angle whose diverging lines are lost in space; you have converted the drop of water into a torrent, the torrent into a river, the river into a lake, the lake into an ocean, and the ocean into a deluge; you have drowned yourself, your personages, the subject, the reader; the whole work is drowned.'

"Flaubert understood, and next produced 'Madame Bovary.' There all is vulgar, the subject, the scene of events, the personages; only the talent of the author is extraordinary.

"According to Maxime Du Camp this simple and terrible drama was taken from real life. It immortalized the author. Even Balzac, who understood very well the power of money in our society, did not succeed in showing with as much energy as Flaubert the materialization which we undergo. It is the most cruel, but most sincere and magnificent study which has ever

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been written on the harshness of the present times and the power of gold. . . .

"Strange to say, Flaubert never recognized the worth of 'Madame Bovary'; stranger still, its success irritated him. The thought that the public and the critics preferred it to his other works angered him to a degree. If he did not prevent the circulation of the book, it was simply because he needed money. A very similar case of literary blindness was that which caused Cervantes to prefer 'Pertiles' to all his other works.

"Next to 'Madame Bovary,' 'Salambo' is the best literary work of Flaubert. . . . With 'Salambo,' the triumph of Flaubert came to an end. His next works were complete fiascos.

"According to the same Maxime the cause was this: There are in the life of our author two periods. In the first we find a lofty genius fecund in inventions, learning without effort, and working with facility. Suddenly a terrible mysterious infirmity struck him, which Paracelso calls the human earthquake. His athletic body as well as his elevated intellect received a shock which well-nigh paralyzed them both.

"His mind seemed to have lost the proper equilibrium between a reasonable amount of work and the natural free touch of the artist. He became so fastidious as to write a single page twenty times over, changing, correcting, so as to be almost dead with fatigue and rising from his desk ready to fall thoroughly exhausted on a sofa, where he remained nearly fainting.

"It took him no less than twenty years to write 'The Temptation.' He would read thirty volumes in order to produce ten lines.

"This extreme elaboration, this over-great anxiety to obtain absolute correctness of style at the expense of artistic and natural creation, resulted in a monotonous, tasteless, and fatiguing production which proved a complete failure. By dint of sharpening his pencil, Flaubert broke it entirely."—*Translated for* THE LITERARY DIGEST.

THE WORTH OF LITERARY CULTURE.

IN his "Talks on the Study of Literature" (a volume of lectures delivered under the auspices of the Lowell Institute), Prof. Arlo Bates, of the Boston University, finds something new and important to say on such well-worn themes as "The Value of the Classics," "Fiction," and "Poetry." The lectures are chiefly concerned with methods of acquiring a knowledge of the world's best books, traversing much the same ground that most text-books on the subject traverse; but incidently Mr. Bates gives us instructive comments on contemporary literature and on the value of the art of letters to national development. Beginning with a definition of "literature," which is affirmed to be "genuine emotion, adequately expressed," Professor Bates considers how far the experience of emotion through reading can be profitably substituted for the realities of actual life. To most of us in modern civilization circumstances deny the possibility of experiencing even a small part of all the varied sensations of which we know ourselves capable. Fate condemns us to humdrum existences, which for the wise can only be relieved by finding in art the emotional gratification which is unsatisfied by outward reality. In reply to the probable objection of the insufficiency of literature to satisfy the universal desire for experience, Professor Bates says:

"It is to be remembered, however, that individual experience is apt to be narrow, and that it may be positively trivial and still engross the mind. That one is completely given up to affairs does not necessarily prove these affairs to be noble. It is generally agreed, too, that the mind is more elastic which is reached and developed by literature; and that even the scientist is likely to do better work for having ennobled his perceptions by contact with the thoughts of master-spirits. Before Darwin was able to advance so far in science as to have no room left for art, he had trained his faculties by the best literature. At least it is time enough to give up books when life has become so full of action as to leave no room for them. This happens to few, and even those of whom it is true can not afford to do without literature as an agent in the development and shaping of character.

"The good which we gain from the experiences of life we call insight. No man or woman ever loved without thereby gaining insight into what life really is. No man has stood smoke-stained and blood-spattered in the midst of battle, caught away out of self in an ecstasy of daring, without thereby learning hitherto undreamed-of possibilities in existence. Indeed, this is true of the smallest incident. Character is the result of experience upon temperament, as ripple-marks are the result of the coming together of sand and wave. In life, however, we are generally more slow to learn the lessons from events than from books. The author of genius has the art so to arrange and present his truths as to impress them upon the reader. The impressions of events remain with us, but it is not easy for ordinary mortals so to realize their meaning and so to phrase it that it shall remain permanent and clear in the mind. The mental vision is clouded, moreover, by the personal element. We are seldom able to be perfectly frank with ourselves. Self is ever the apologist for self. Knowledge without self-honesty is as a torch without flame; yet of all the moral graces self-honesty is perhaps the most difficult to acquire. In its acquirement is literature of the highest value. A man can become acquainted with his spiritual face as with his bodily countenance only by its reflection. Literature is the mirror in which the soul learns to recognize its own lineaments.

"Above all these personal reasons which make literature worthy of the serious attention of earnest men and women is the great fact that upon the proper development and the proper understanding of it depend largely the advancement and the wise ordering of civilization. Stevenson spoke words of wisdom when he said:

"'One thing you can never make Philistine natures understand; one thing, which yet lies on the surface, remains as unseizable to their wits as a high flight of metaphysics,—namely, that the business of life is mainly carried on by the difficult art of literature, and according to a man's proficiency in that art shall be the freedom and fulness of his intercourse with other men.' . . .

"'The world of imagination,' Blake wrote, 'is the world of eternity.' Whatever of permanent interest and value man has achieved he has reached through this divine faculty, and it is only when man learns to know and to enter the world of imagination that he comes into actual contact with the vital and the fundamental in human life. Easily abused, like all the best gifts of the gods, art remains the noblest and the most enduring power at work in civilization; and literature is its most direct embodiment. To it we go when we would leave behind the sordid, the mean, and the belittling. When we would enter into our birthright, when we remember that instead of being mere creatures of the dust we are the heirs of the ages, then it is through books that we find and possess the treasures of the race."

The lectures on "Methods of Study" and "False Methods" contain many helpful suggestions for the reader who wishes to know and appreciate the works of the writers who have best expressed the wide range of human experience. Some of the defects in what passes for the study of literature—the hurried gaging of innumerable miscellaneous volumes, the perusal of large numbers of books giving petty personal details of the lives of great writers, and close devotion to the history of literature—are condemned as having nothing in common with the real purpose of literary study.

Stress is laid upon the importance of careful training in order to enjoy the books which are really worth attention, for while one may be born with a love of the best in art, the full appreciation of the work of the master-mind comes only with patient effort. The highest function of literature is its appeal to the intellect as a means of touching and arousing the imagination. To read sympathetically, therefore, is as fundamental a condition of good reading as is to read intelligently. The final suggestion as to methods is:

"It may seem that enough has already been required to make reading the most serious of undertakings; yet there is still one requirement more which is of the utmost importance. He is unworthy to share the delights of great work who is not able to respect it; he has no right to meddle with the best of literature who is not prepared to approach it with some reverence. In the greatest books the master-minds of the race have graciously bidden their fellows into their high company. The honor should be treated according to its worth. Irreverence is the deformity of a diseased mind. The man who can not revere what is noble is

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innately degraded. When writers of genius have given us their best thoughts, their deepest imaginings, their noblest emotions, it is for us to receive them with bared heads. He is greatly to be pitied who, in reading high imaginative work, has never been conscious of a sense of being in a fine and noble presence, of having been admitted into a place which should not be profaned. Only that soul is great which can appreciate greatness. Remember that there is no surer measure of what you are than the extent to which you are able to rise to the heights of supreme books; the extent to which you are able to comprehend, to delight in, and to revere, the masterpieces of literature."

After discussing the importance of a knowledge of the literature commonly called "the classics," which, we are told, give us not only our standards of literature but, as well, our standards of life, Professor Bates takes up the subject of contemporary literature and discusses the merits of the many books of the day, as compared with the few works which are for all time:

"Whatever contemporary literature may be, however mistaken may be the popular verdict, and however difficult it may be for the most careful criticism to determine what is of lasting and what merely of ephemeral merit, the fact remains that it is the voice of our own time, and as such can not be disregarded. To devote attention exclusively to the classics is to get out of sympathy with the thought of our own generation. It is idle to expend energy in learning how to live if one does not go on to live. The true use of literature is not to make dreamers; it is not to make the hold upon actual existence less firm. In the classics one learns what life is, but one lives in his own time. It follows that no man can make his intellectual life full and round who does not keep intelligently in touch with what is thought and what is written by the men who are alive and working under the same conditions.

"Contemporary literature is the expression of the convictions of the time in which it is written. The race having advanced so far, this is the conclusion to which thinkers have come in regard to the meaning of life. Contemporary literature is like news from the front in war-time. It is sometimes cheering, sometimes depressing, often enough inaccurate, but continually exciting. It is the word which comes to us of the progress of the eternal combat against the unknown forces of darkness which compass humanity around. There are many men who make a good deal of parade of never reading books of their own time. They are sometimes men of no inconsiderable powers of intellect and of much cultivation; but it is hardly possible to regard them as of greater contemporary interest than are the mummies of the Pharaohs. They may be excellent in their day and generation, but they have deliberately chosen that their generation shall be one that is gone and their day a day that is ended. They may be interesting relics, but relics they are. It is often wise to wait a time for the subsiding of the frenzy of applause which greets a book that is clever or merely startling. It is not the lover of literature who reads all the new books because they are new, any more than it is he who neglects the old because they are old; but if we are alive and in sympathy with our kind, we can not but be eager to know what the intellectual world is thinking, what are the fresh theories of life, born of added experience, what are the emotions of our own generation. We can not, in a word, be in tune with our time without being interested in contemporary literature."

The morbid works of the modern sensational school, in which the lecturer indiscriminately classes Tolstoï, Zola, Ibsen, Maeterlinck, and Gautier, are severely criticized, and their defects emphasized in this comparison with the saner works of more wholesome writers:

"These unwholesome books, however, are part of the intellectual history of our time. He who would keep abreast of modern thought and of life as it is to-day, we are constantly reminded, must take account of the writers who are most loudly lauded. Goethe has said: 'It is in her monstrosities that nature reveals herself'; and the same is measurably true in the intellectual world. The madness, the eccentricity, the indecencies of these books, are so many indications by which certain tendencies of the period betray themselves. It seems to me, however, that this is a consideration to which it is extremely easy to give too much weight. To mistake this noisy and morbid class of books, these self-parading and sensational authors, for the most significant signs of the intellectual condition of the time is like mistaking a drum-major for the general, because the drum-major is most conspicuous and always to the fore—except in action. The mind is nourished and broadened, moreover, by the study of sanity. It is the place of the physician to concern himself with disease; but as medical treatises are dangerous in the hands of laymen, so are works of morbid psychology in the hands of the ordinary reader.

"Fortunately contemporary literature is not confined to books of the unwholesome sort, greatly as these are in evidence. We have a real literature as well as a false one. Time moves so swiftly that we have begun to regard the works of Thackeray and Dickens and Hawthorne, and almost of Browning and Tennyson, as among the classics. They are so, however, by evident merit rather than by age, and have not been in existence long enough to receive the suffrages of generations. The names of these authors remind us how many books have been written in our time which endure triumphantly all tests that have been proposed; books to miss the knowledge of which is to lose the opportunity of making life richer."

The final lecture of the series, that on "Poetry and Life," thus interprets one of the chief functions of poetry:

"Fourth, poetry is the original utterance of the ideas of the world. It is easy and not uncommon to regard the art of the poet as having little to do with the practical conduct of life; yet there is no man in civilization who does not hold opinions and theories, thoughts and beliefs, which he owes to the poets. Thought is not devised in the market-place. What thinkers have divined in secret is there shown openly by its results. Every poet of genius remakes the world. He leaves the stamp of his imagination upon the whole race, and philosophers reason, scientists explore, money-changers scheme, tradesmen haggle, and farmers plow or sow, all under conditions modified by what has been divulged in song. The poet is the great thinker, whose thought, translated, scattered, diluted, spilled upon the ground and gathered up again, is the inspiration and the guide of mankind."

Necessarily Professor Bates touches very briefly a great many subjects that might, with advantage, receive prolonged attention. Thus, on the subject of modern juvenile literature he remarks that it "has blighted the rising generation as rust blights a field of wheat." On the subject of modern education, he says that one of the most serious defects in it is "an insufficient provision for the development of the imagination," as especially marked in the failure to recognize the place and importance of poetry in the training of the mind of youth. Discussing the utility of fiction, he concludes that "the proper reading of fiction"—emphasis on the word "proper"—"is, from the standpoint of pleasure, of intellectual development, or of moral growth, neither more nor less than a distinct and imperative duty." In touching on the writers of fiction in our own language in the latter half of this century, he enumerates very sparingly, mentioning Meredith and Hardy first. Of foreign writers of the same period, he mentions Guy de Maupassant as at the head of those who have in France developed a mastery of style; Turgenieff, "perhaps the one writer who excuses the modern craze for Russian books"; and Sienkiewicz, "who has only Dumas *père* to dispute his place as first romancer of the world."

NOTES.

GEORGE ALLEN has unearthed a hitherto unpublished work by Ruskin, consisting of addresses on Landscape, delivered to Oxford undergraduates in 1871. The addresses will soon be published in a volume, reproducing the author's illustrations.

THE life of Christ on which Mrs. Elizabeth Stuart Phelps-Ward has been engaged turns out to be not a circumstantial story of Christ's life, but "an interpretation," in which the more conspicuous events are selected for consideration. It is not, we are assured, controversial, critical, theological, or hortatory.

ONE of the Alfred Nobel prizes, consisting of $60,000 to the person who renders the most eminent service during the year in rendering warfare unpopular and impossible, has been awarded by the Norwegian Storthing to Verestchagin, the Russian painter.

A NEW edition of Browning's "The Ring and the Book" has been issued by Crowell, edited and annotated by Charlotte Porter and Helen A. Clarke, editors of *Poet Lore*.

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SCIENCE.

THE PHONOGRAPH STUDY OF SPEECH.

THE phonograph has recently been utilized very successfully in the study of speech, notably in France by M. H. Marichélle, who has written a description of his work entitled "Speech, According to the Record of the Phonograph" (Paris, 1897). We translate from the *Revue Scientifique* a review of this book which will give a good idea of what has been accomplished in this direction. Says the reviewer:

"The applications of the graphic method to the study of spoken languages date back scarcely a quarter of a century, and nevertheless they have brought about great progress in phonetics by recording objectively the fugitive and often unconscious acts that we perform in speaking.

"In 1870 M. Rosapelly, one of the pupils of M. Marey, succeeded in recording simultaneously, in the form of curves, the respiratory acts, the vibrations of the larynx, the movements of the lips, and the emission of air through the mouth or nose in speaking; the first trials enabled him to characterize the different phenomena, and to determine with some precision the mechanism that produced them.

"Since then the Abbé Rousselot, combining this method with the process of Oakley Coles for determining the various contacts of the tongue with the walls of the buccal cavity in the articulation of consonants, has made important applications of physiological data to linguistics. He has submitted to experimental analysis different dialects and patois, whose gradual evolution he has explained.

"We may study also by the graphic method the movements of the face that accompany speech, by taking a series of chronophotographic pictures. By placing these in a sort of kinetoscope, M. Demeny has succeeded so well in reproducing the appearance of the real motions that deaf-mutes, accustomed to read in the face the words that are addressed to them, have understood the words uttered by the subject whose chronophotographs were thrown on the screen.

"It must be noted that hitherto the applications of the graphic method relate almost exclusively to the mechanism of the formation of the consonants. The vowels, which modern theories represent as formed by the combination of various harmonic tones, are not completely characterized by the records of the vibrations of the larynx, because resonance in the cavities of the mouth and nose modifies the original vibrations. On the other hand, the memorable experiments of Helmholtz on the synthesis of the vowels by the combination of simple vibrations of different periods do not completely imitate the sounds of the human voice and leave us yet somewhat in doubt regarding their true nature.

"In the present state of our knowledge, the vowel escapes all exact definition. The shades of its sound can be appreciated only by the ear; when the auditive sensation is over, all is finished. No permanent trace remains to confirm our judgments, enrich our experience, and to make known to those of other times and places the acoustic signs of our ideas.

"The result of this condition of things is that, altho writing can reproduce ideas clearly, it can give only the coarsest notion of pronunciation . . . it allows not only the inflections of the voice to escape, but even the essential features of the spoken word. The sign and the thing are united by so fragile a bond that the convention according to which such a letter of the alphabet represents such a vocal sound undergoes considerable modifications from one epoch to another and in different countries; so comparative phonetics has to do only with unstable forms, without exact value.

"The graphic method as applied to language tends to remedy this trouble more and more. For the fleeting sonorous phenomenon it substitutes a visual sign, that we may analyze, reproduce, and preserve. The difficulty is to seize upon and fix the undulatory forms of the elements of speech. . . .

"Messrs. Marichélle and Leguay were the first in France to show that the record of the phonograph could be utilized for this purpose. The mark left on the wax by the style makes perceptible to the eye the differences of quality that characterize the vowels; it also enables us to study and measure variations of pronunciation.

"Whether we have to do with the consonant, the syllable, the diphthong, the silent *e*, or even the supple inflections of the singing or speaking voice, the mark on the phonograph cylinder furnishes the most complete and most exact record.

"By a curious fact that would appear inexplicable at first sight, it is in this domain—almost inaccessible to ordinary writing—that the phonographic record shows itself irreproachable, and what is more, easily perceptible to the eye.

"In the last analysis, the intonation shows itself almost exclusively by the variation of musical pitch and by duration; we have to measure the length of the undulatory period, the length of the mark corresponding to the syllable pronounced, and this is all written plainly on the wax. . . .

"The author remarks that it would be interesting to compare the curves thus obtained with those obtained by translating into sinuous lines the series of notes by which great musicians have express the same sentiments; and it is probable that the curves would appear as having the same general movement and a parallel direction, those of the spoken phrases being only on a smaller scale than those that were meant to be sung. For it has been noted for some time that the intonations of song are only those of speech, amplified by the use of musical notes, which are much more considerable in extent than those of the speaking voice.

"To sum up, M. Marichélle has done for the ear . . . what has been done abundantly for the eye; and just as photography records visual impressions, so the phonograph, thanks to its combination with photography, renders imperishable auditive impressions, which may be revived at will, both in time and space."—*Translated for* THE LITERARY DIGEST.

THE VACUUM AIR-SHIP PROJECT.

AT regular intervals we hear of the project for making an air-ship of thin steel enclosing an absolute vacuum, the inventor's idea being that the whole would rise like a balloon. It will be remembered that a few years ago the promotors of such a scheme nearly succeeded in getting an appropriation to pay for their experiments. *The Electrical World* has this to say of the latest vacuum air-ship:

"It appears that the 'De Baussent Dirigible Electric Air-Ship' is constructed of a cylindrical body of sheet steel, having conical ends, the whole being 774 feet long and 144 feet in diameter. The air in this cylinder is pumped out, giving it an ascensional force of 400 tons. The other paraphernalia, consisting of a car beneath, containing propelling machinery, weigh in all 69 tons, while the cylinder itself weighs 215 tons. Sixty-six tons of air are left in the cylinder as 'ballast,' leaving a net ascensional force of 50 tons. The machinery is stated to consist of 'engines, dynamos, electric motors, propellers, etc.'

"How, in these days of the general dissemination of engineering knowledge, such nonsense comes to find a place in print, and to be set forth as a scientific and practical design for an aerodromic machine, is a little hard to understand. A few figures will assist in showing the utter absurdity of a design, of which, we are gravely assured, 'all details, such as motive power, etc., have been carefully estimated.' Let us see.

"A cylinder with conical ends, 774 feet long over all and 144 feet in diameter, and of about the proportions shown in the excellent picture of the 'air-ship,' would have about 209,600 square feet of surface; and would, consequently, to weigh only 215 tons, have to be constructed of steel plates $\frac{1}{16}$ inch thick, with no allowance for stiffening rings or bracing of any kind. Its own weight, when resting on the ground, would flatten this out like paper. Assuming, however, that it could be made to stand long enough to pump out the air to a 12.5-pound vacuum, the crushing strain on the cylindrical part alone would be over 100,000,000 pounds. The compression strains on the material of the cylinder would be 172,800 pounds per square inch in one direction! The whole thing is so preposterous that it is a waste of time to go further into the discussion of it, except to say that a scheme similar to this was first proposed by Francisco Lano, of Brescia, in his work 'Prodrome dell' Arte Maestra,' in 1670. This *savant* pro-

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posed to use copper globes from which the air was extracted, but a little further along Montgolfier found that warm air and Charles found that hydrogen would answer the purpose equally as well as a vacuum, and not inflict upon the machine the enormous strains of atmospheric pressure. These facts might be considered by the promulgators of this air-ship with excellent effect, since hydrogen in their cylinder would give them even more buoyancy than the partial vacuum of De Bausset and Lano."

ELECTRIC CAB SERVICE IN LONDON.

THE recently installed electric cab service in London, which, if the daily press is not misinformed, is to be imitated in New York shortly, is thus described by M. J. Laffargue. We translate the greater part of his description below and reproduce the illustrations that accompany it (*La Nature*, September 25):

"An association known as The London Electrical Cab Company put into service in London, about three weeks since, fifteen electric cabs run by accumulators. . . .

"The vehicle, represented in Fig. 1, has the exact form of a

FIG. 1.—ELECTRIC CAB IN LONDON.

coupé; the interior is entirely upholstered, and at the sides are windows that can be opened and also fixed windows. The driver is placed on a seat in front; it was proposed at first to put him behind the vehicle, but it was found necessary that he should be able to see clearly the road to be followed.

"The battery employed consists of 40 accumulators having a

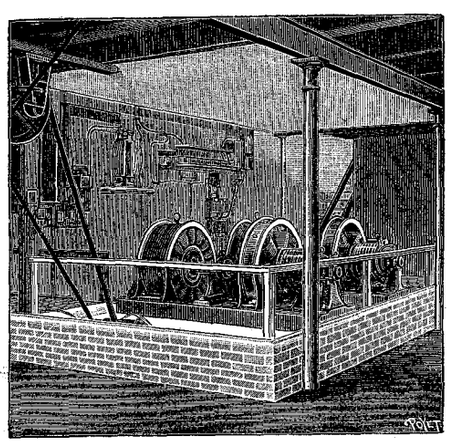

FIG. 2.—ARRANGEMENT OF CHARGING APPARATUS.

capacity of 170 ampere-hours with a current of 30 amperes. They are mounted in a box on a platform that is held beneath the vehicle by means of springs. A Johnson-Lundell electric motor of three horse-power . . . is fixed in a box at the rear. . . . A speed of 14½ kilometers [9 miles] an hour can be attained. . . .

"On the left side is the controlling-lever; according to the extent to which it is pushed forward, the vehicle starts off at a speed of from 1.6 to 16 kilometers [1 to 10 miles] an hour. It is only necessary to reverse the lever and place it in a middle position to stop the vehicle. Motion backward is obtained by pulling the lever over in the opposite direction. The brake is applied to the wheel with the right foot, and the electric current is then cut off. Steering is effected only by moving a wheel placed centrally in

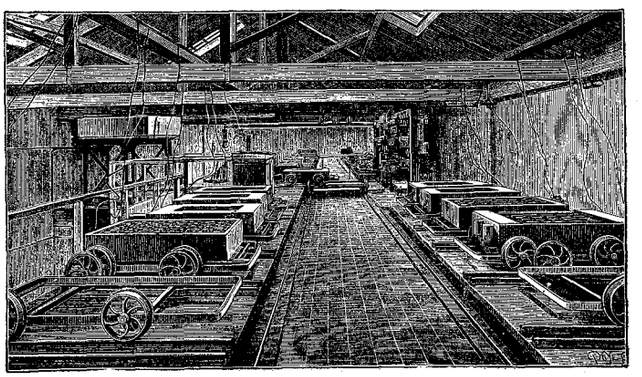

FIG. 3.—STATION FOR CHARGING ACCUMULATORS.

front of the driver. The management of the vehicle is very easy and simple; out of fifteen drivers selected twelve were able to direct the cab after two days' practise.

"When at rest the vehicle is so locked that it is impossible for any one to start it who has not the key, so that the driver has only to pocket his key and leave the cab standing.

"The company that has undertaken to run these electric cabs in London did not wish to produce its own electric energy, first because this could be done more cheaply, in the daytime, by the electric-lighting companies, and secondly because the service, as it extended, would require charging-stations in all parts of the city.

"The first charging-station has been located at Juxon Street, Lambeth. The alternating current is furnished by the London Electric Supply Corporation, at 2,400 volts and with a frequency of 83 a second. Two transformers have been installed, each consisting of a Thomson-Houston alternating-current motor running directly a continuous-current dynamo built by the same company. Fig. 2 gives a view of the transformers. The transformation of the high-tension electric energy of the alternating current into the low-tension energy of the continuous currents is performed with a loss of only 14 per cent.

"Fig. 3 gives a view of the charging-station. The boxes of accumulators have been drawn out from below the vehicles, placed on trucks and arranged along the walls to be charged. The price of the electric energy is 0.1575 franc [about 3 cents] per kilowatt-hour. With a complete charge the cab can run about 80 kilometers [50 miles] at an expense of 2 francs 50 centimes [50 cents]. Our contemporary, *The Electric Review*, speaks of the trials already made, and says that the first vehicles have run very well indeed in the London streets."—*Translated for* THE LITERARY DIGEST.

THE BEE AS A WEATHER-PROPHET.

THE question whether various insects and animals have the powers popularly attributed to them of knowing in advance what the weather is going to be, and in particular of predicting the severity of a coming winter, has frequently been discussed. A correspondent of *Cosmos*, M. P. de Ridder, writes to that journal (September 18) that he believes the bee to possess this power beyond doubt, and he proceeds to give his reasons for that belief. We translate his letter below. Says M. de Ridder:

"Every one knows that at the approach of winter certain birds leave northern regions and fly southward, seeking under a warmer sky a refuge against the cold and rigors of the North.

"But every one does not know of the admirable foresight shown by the bee about the time of the earliest cold weather. It also feels the approach of winter; nay, more, the bee seems to understand a long time in advance whether the winter is to be mild or severe. Between the migratory birds and the bee there is this

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difference: the former are driven away by the cold and the bad weather from the regions where they are; the latter are guided by a special instinct of foresight, an instinct which I make bold to call the bee's meteorology.

"But the bee does not know how to flee before the approach of the winter, and can not do so; he can not abandon the store so laboriously laid up during the fine weather; he can not leave the hive where he has put away the necessities of life for the coming winter.

"Many times have I witnessed the vigilance and foresight of the bee. Forty years ago bee-keepers were still using the old miter-shaped straw hives with two openings or entrances. Well, I noticed that about the beginning of October the bees stopped up these two entrances with wax so as to leave passage for only one bee at a time, thus giving a lesson to the bee-keeper who had neglected to put a board over the entrances to prevent the introduction of cold air.

"Certain persons think that the bee plasters up these openings as the cold increases, but this is an error. The bee knows enough to take his precautionary measures in good time, for when the temperature of the air falls to 5° or 6° [about 40° F.] he does not leave the hive, and when the temperature approaches freezing, he can not, without exposing himself to paralysis and death, separate himself from the mass of individuals, who then form a compact ball.

"There are others who believe that extraordinary precautionary measures taken by the bee are only the result of coincidence, and that chance plays the chief part in them. This hypothesis is not tenable. Besides, the bee-keepers of all countries agree in saying —and their attention must have been often called to the phenomenon—that every time that the bees have taken care to seal hermetically the entrances to the hive, so as to leave but a minute passage for air, the winter has been of extreme rigor. On the other hand, the years when the bees have done nothing to preserve themselves from the cold have been marked by relatively mild winters during which no heavy frosts have occurred.

"Here the question naturally presents itself: How can the bee foresee the weather so far in advance, when man with all his intelligence and his knowledge has not yet succeeded in doing this?

"In truth, I find no satisfactory answer to this question.

"Must we suppose that, toward the end of the summer, a rigorous winter is heralded by drafts of air of exceptionally low temperature, that escape our perceptions and our instruments, but are perceived by the bee, and utilized by it as signs that it must take measures, in due time, for protection against the cold?

"However it may be, before this instance of prediction, whose exactness is not open to doubt, on the testimony of a large number of bee-keepers, every observer of meteorological phenomena should stand confounded and express his admiration for the mysterious meteorology of the bee."—*Translated for* THE LITERARY DIGEST.

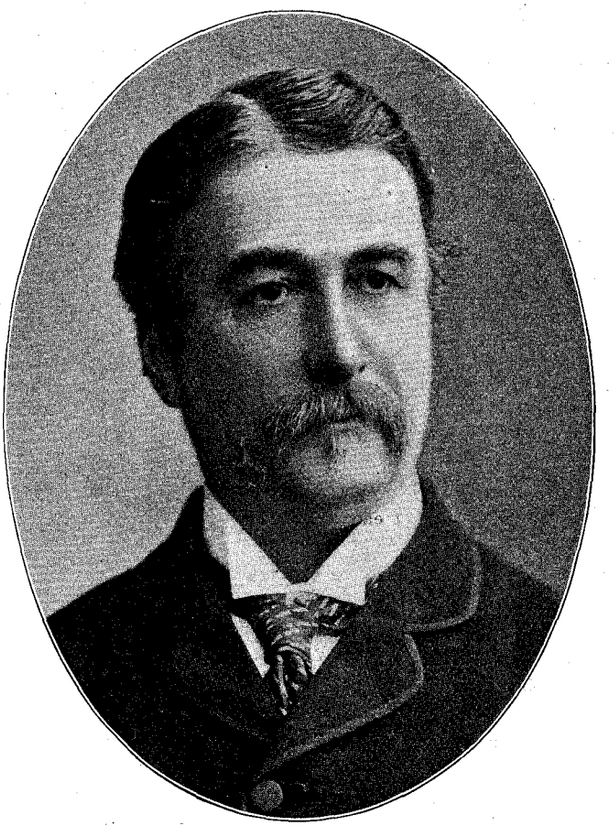
THE DAWN OF ASTRONOMY.

THE interesting researches of the English astronomer, J. Norman Lockyer, on the temples of ancient Egypt, already noticed in these columns, are now collected in a volume bearing the above title. In it Mr. Lockyer has set himself to prove that the science of astronomy had its origin in the ceremonial observances of religion. For this the evidence is very strong; but the part of the book that commands most attention is the ingenious and original way in which Mr. Lockyer connects each temple that he studies with the worship or adoration of some particular star or of the sun. His work is thus a treatise on archeology, astronomy, and comparative religion, or on the common ground occupied by all these sciences. Of the religious origin of star-gazing Mr. Lockyer says at the outset of his work:

"Supplied as we moderns are with the results of astronomical observation in the shape of almanacs, pocket-books, and the like, it is always difficult, and for most people quite impossible, to put ourselves in the place and realize the conditions of a race emerging into civilization, and having to face the needs of the struggle for existence in a community which, in the nature of the case, must have been agricultural. Those would best succeed who knew when 'to plow and sow, and reap and mow'; and the only means of knowledge was at first the observation of the heavenly bodies. It was this, and not the accident of the possession of an extended plain, which drove early man to be astronomically minded.

"The worship stage would, of course, continue, and the priests would see to its being properly developed; and the astrological direction of thought, to which I have referred, would gradually be connected with it, probably in the interest of a class neither priestly nor agricultural.

"Only more recent—not at all, apparently, in the early stage—were any observations made of any celestial object for the mere



J. NORMAN LOCKYER.

purpose of getting knowledge. We know from the recent discoveries of Strassmaier and Epping that this stage was reached at Babylon at least 300 B.C., at which time regular calculations were made of the future positions of moons and planets, and of such extreme accuracy that they could have been at once utilized for practical purposes. It looks as if rough determinations of star places were made at about the same time in Egypt and Babylonia."

Mr. Lockyer points out that one of the earliest glimpses of this star worship is given in the Vedas, and that the Egyptians had similar ideas, which were, in part, derived from this very source. Beginning with the Pyramids themselves, he now proceeds to connect each temple with early astronomy in some way. Of the Pyramids he says:

"Much that has been written has been wild and nonsensical, but from the exact descriptions and measures now available, it is impossible to doubt that these structures were erected by a people possessing much astronomical knowledge. The exact orientation of the larger Pyramids in the pyramid-field of Gizeh has been completely established, and it is not impossible that some of the mysterious passages to be found in the pyramid of Cheops may have had an astronomical use."

Coming to the later Egyptian temples, Mr. Lockyer tells us that archeologists have always been puzzled to account for the seemingly irregular directions in which they face. Vitruvius, the ancient writer on architecture, believed that they all were in-

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tended to face the Nile; but this is manifestly untrue. Says Mr. Lockyer:

"Other archeologists who have endeavored to investigate the orientations of these buildings have found that they practically face in all directions; the statement is that their arrangement is principally characterized by the want of it; they have been put down higgledy-piggledy; there has been a symmetrophobia, mitigated perhaps by a general desire that the temple should face the Nile. This view might be the true one, if stars were not observed as well as the sun."

The true theory, we are told, is that the temples were built each to face the rising or setting place of some particular star or, later, of the sun. To quote again:

"If a star was chosen in or near the ecliptic, sooner or later the sunlight as well as the starlight would enter the temple, and the use of a solar temple might have thus been suggested even before the solstices or equinoxes had been thoroughly grasped.

"There is no doubt that if we are justified in assuming that the stars were first observed, the next thing that would strike the early astronomers would be the regularity of the annual movement of the sun; the critical times of the sun's movements as related either to their agriculture, or their festivals, or to the year; the equinoxes and the solstices would soon have revealed themselves to these early observers, if for no other reason than that they were connected in some way or other with some of the important conditions of their environment."

Mr. Lockyer's critical examination of the Egyptian temples one by one, which occupies the larger part of his book, enables him to tell, at least to his own satisfaction, the particular star that determined the position of each temple, and hence the approximate date at which each was built, for in the course of ages the places of rising and setting have of course shifted. He shows that Egyptian temples are, from one point of view, great telescopes, with gigantic pylons or gateways for diaphragms, vast avenues of columns for collimating axes, and the dark sanctuaries at the end for observing-stations. When the star shifted, sometimes a new temple was put up, which accounts for the fact that two temples slightly differing in position are sometimes found in the same place:

"Altho the Egyptians knew nothing about telescopes, it would seem that they had the same problem before them which we solve by a special arrangement in the modern telescope—they wanted to keep the light pure, and to lead it into their sanctuary as we lead it to the eyepiece. To keep the light that passes into the eyepiece of a modern telescope pure, we have between the object-glass and the eyepiece a series of what are called diaphragms; that is, a series of rings right along the tube, the inner diameters of the rings being greatest close to the object-glass, and smallest close to the eyepiece; these diaphragms must so be made that all the light from the object-glass shall fall upon the eyepiece, without loss or reflection by the tube.

"These apertures in the pylons and separating walls of Egyptian temples exactly represent the diaphragms in the modern telescope."

Not only the temples of Egypt, but those of other lands were built with astronomical conditions in view, thinks Mr. Lockyer, and he devotes some space to a study of Greek temples and to Stonehenge, which he believes to have been a solar temple. Even the temple of Solomon does not escape his attention. He says of it:

"We learn from the works of Josephus that as early as Solomon's time the temple at Jerusalem was oriented to the east with care; in other words, the temple at Jerusalem was parallel to the temple at Isis at the Pyramids; it was open to the east, closed absolutely to the west. In plan, as we shall see, it was very like an Egyptian temple, the light from the sun at the equinox being free to come along an open passage, and to get at last into the Holy of Holies. We find that the direction of the axis of the temple shows the existence of a cult connected with the possibility of seeing the sun rise at either the spring or the autumn equinox.

"All the doors being opened, the sunlight would penetrate over the high altar, where the sacrifices were offered, into the very Holy of Holies, which we may remember was only entered by the high priest once a year; it could have done that twice a year, but as a matter of fact it was only utilized once; whereas at Karnak the priest would only go into the Holy of Holies once a year, because it was only once illuminated by the sun in each year."

Even we moderns have a share of Mr. Lockyer's attention, for he notes that most of our churches are oriented, which, he says, "is only a remnant of ancient sun-worship."

There is much in Mr. Lockyer's book that space forbids our more than mentioning, such as his elaborate derivation of Egyptian mythology from astronomical phenomena, his chapters on the calendar, and his theory that his astronomical data hint at the existence of two races—a Northern and a Southern—in Egypt.

Corn as Fuel.—"In a general way, it has been recognized that when corn is abundant and cheap, and coal is expensive, the former makes a cheaper fuel than the latter," says Prof. C. R. Richards in *Cassier's Magazine*, October, "altho no scientific determination of their relative efficiency has ever been made, so far as the author is aware. During the past winter, however, a number of inquiries were received by the Department of Agriculture of the University of Nebraska, asking for information about the efficiency of corn as fuel, and the author undertook the investigation of this subject.

"From the experience of the author in conducting boiler tests of corn, it is doubtful whether it would be a practicable fuel for the generation of power, unless it were burned in some special furnace that would insure the perfect combustion of the volatile matter which forms so large a percentage of the whole corn, and which is driven off at a comparatively low heat. Some form of automatic stoker would also be desirable, since the corn burns rapidly and must be frequently fired, making the work of the firemen very arduous, and at the same time tending to cause incomplete combustion by the excess of cold air entering through the fire-door.

"Undoubtedly, corn may at times be a cheap and economical fuel for domestic use. It is cleaner and more easily handled than coal, and contains but a very small amount of ash. It burns rapidly with an intense heat, which is apt to be destructive to the cast-iron linings of the stove. Here, again, some special form of fire-box, that will not be injured by the heat, and that will utilize as much of the heat as possible, should be used. If the rate of combustion be too great, much of the heat will pass up the chimney."

SCIENCE BREVITIES.

"ALL of the so-called 'strengthening remedies,' which enable a man to accomplish more work when he is under their influence, do this, not by adding units of force to his body, but by utilizing those which he has already obtained and stored away as reserve force by the digestion of his food," says *The Therapeutic Gazette*. "Kola, coca, excessive quantities of coffee and tea, and similar substances, while they temporarily cause work done by means of nerve force to seem lighter, do so only by using up those units of force which a man ought most sacredly to keep as his reserve fund. The tired and exhausted condition of the individual who uses these stimulants, with the object of accomplishing more work than his fatigued system could otherwise endure, is similar to that of a banker who, under the pressure of financial difficulties, draws upon his capital, his reserve fund, to supplement the use of those moneys which were designed to be employed in carrying on his business."

THE following remedy for seasickness is recommended by Dr. Stocker of Glasgow, Scotland, according to an article on the subject in *The Hospital*, September 18. It says: "All slightly experienced sailors know that the most trying moment on shipboard is that of the descent of the vessel in her pitch or roll, at which time the sensations of the novice would leave him to believe that the foundation of the abdominal viscera had been suddenly abstracted, and that they were about to fall *en masse* into an abyss. This sensation is naturally attended by closure of the glottis and suspended inspiration, and Dr. Stocker says that the remedy for the discomfort which it entails is to be found in a volitional control of this closure, by means of a full inspiration taken deliberately and rhythmically with each descent. The necessary effort would also, we imagine, have the beneficial effect of occupying the attention, and thus of withdrawing it from sensations which are all the more apt to become overwhelming the more they are dwelt upon as harbingers of what is to follow them."

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THE RELIGIOUS WORLD.

HAS CRITICISM DESTROYED THE AUTHORITY OF THE BIBLE?

THIS is decidedly the chief among the burning religious questions of the day. The charge is constantly being made that the teachings of current biblical criticism do away entirely with the authority of the Scriptures. A discussion of this question by a representative critical paper has accordingly a special interest. Such an article is found in the *Christliche Welt*, of Leipsic, the leading critical church paper of the Fatherland, written by Dr. C. Stuckert. The article thoroughly reflects the attitude toward the Scriptures current in critical circles. The following are the leading thoughts of the discussion:

Can the Bible in our day still claim authority? The inspiration dogma of former days has been given up, and the Bible is no longer considered as synonymous with Word of God, since criticism has discovered errors and imperfections in it. In former days the authority of the Bible was a fixed fact. Based upon the Holy Scriptures, Protestantism had again brought the pure Gospel to light. The Scriptures were the touchstone that decided what was to be regarded as Christian or not. The authority of the Bible in the Protestant Church was set up as a counter claim to that of the church and tradition in the Catholic Church. The errorless Word of God stood as a cardinal principle of Protestantism; and as a consequence of this doctrine the inspiration dogma was a necessity. The Scriptures could be regarded as infallible only if they were given by the inspiration of the Holy Ghost.

And now historic research has done away with all this. Textual criticism began the work of disintegration by demonstrating that not even the exact words of the biblical writers had been handed down to us. The historical criticism demonstrated that in origin and history these books were largely human and subjected to the influences and dangers of other human literary productions; that much of the contents is mythical and legendary; that contradictions abound; that only careful critical methods can find the historic truth in this chaos; that the different representatives of New-Testament thought do not offer one and the same forms of teaching. In view of all this, can the authority of the Bible still be regarded as unshaken? And, if so, wherein does this authority consist? What is the characteristic superiority of this Bible as against other Christian literature?

In reply to this question, it may be said, first of all, that the authority of the Bible consists in this, that it presents us relatively the most reliable traditions concerning Christ. This is a matter which even the non-Christian will concede. As nearly all other sources are wanting for the history of the life of Jesus Christ, and as the exceedingly old age of the majority of the New-Testament writings are conceded, their superiority as a source of information concerning Christ's doings and sayings will be generally accepted. This is important. A religion which, as is the case with Christianity, is based entirely on history and centers in an historic person must be based on thoroughly reliable data concerning this person. The sources for our knowledge of the person of the Founder must be entirely trustworthy. Such a reliable tradition we have in the Scriptures. Our present canon was selected by the ancient church, and a comparison with the extra-canonical literature of the times shows that the canonical are greatly superior in intrinsic value to the extra-canonical, especially in its understanding of the Old Testament, upon which the person and work of Christ was based. Writers who were not in sympathy with the Old Testament could not possibly understand Christ.

Possibly the objection will be raised that, in view of modern criticism, the Scriptures can not possibly be regarded as an authoritative source of the life of Christ. In reply, the authority of the Bible is not to be understood as having equal binding force on the Christian and the non-Christian. Only he can understand the religious authority of the Scriptures who through them has experienced the influence of the Spirit of God as a comforting and chastening power, because he has found in that Christ who is proclaimed by the Scriptures his God. For the faith in Christ comes first and the high estimate put on the Scriptures follows. It is true that the testimony of the Holy Ghost does not yet suffice, in influencing our spirit, to secure for the Scriptures an especial authority; for that the Spirit of God speaks to our hearts and demonstrates the power of the Word in our hearts, is to be learned from other sources also. Every other demonstration of the Holy Ghost, every sermon of power, every conversation between Christian brethren, can demonstrate the power of the Holy Spirit.

An authoritative source of Christian doctrine, the Bible can be for him only who has found in the Christ of the Holy Scriptures God Himself. It is true that other evidences concerning Christ can also lead us to faith and make us certain of God's grace; but these have not the strength of the Scriptures. Over against all other sources the Scriptures that bring us the historic Christ become a rock that is firm and fixed. Then we will learn that when everything becomes darkness and night, we have a light that reflects the inner life of Christ Jesus in the Gospels of the New Testament. Thereby Jesus Himself becomes in our souls a living power, something really present, that guarantees to us that God is with Him and through Him will receive sinners. To him who cries out, "Lord, I believe, help thou my unbelief!" the Gospel traditions give a certainty concerning Christ. Through the immediate impression of his life, faith is raised up and the Christian feels that he is standing on firm ground. The question whether literary criticism has not dissolved this history into a myth disappears in the face of the experience which the receptive heart feels when under the power of the Gospel. When His spirit has gained power over us, His picture will constantly be renewed in us, no matter how often criticism may make the attempt to obliterate it. Whoever has found in him the revelation which makes him certain of his God, he can no longer doubt whether the New-Testament traditions concerning Him are reliable or not. He who has been raised up to God sees in the Testament a gift of God through which God desires to make him certain and safe. He believes that, notwithstanding all the imperfections which historical criticism has discovered in the Bible, it nevertheless contains that which brings him to Christ and to God. In this respect the Bible will ever be to him an unconditional authority. It is Christ who gives to the Bible the character of a Word of God addressed to all mankind. Whoever has through Him been led to God, will be ready to ascribe to the Scriptures also a unique authority because they contain for him the basis of his faith. But this is an authority that does not attach itself equally to each and every word of the Scriptures, but to the center of the Scriptures, the historic Christ, and herein is found the authority of the Scriptures above that of every other Word of God.

Then, too, the authority of the Scriptures as a source and fountain of all Christian doctrine is yet to be found in this, that throughout all the centuries down to our own times the Scriptures have sufficed for all the needs of the church.—*Translated and Condensed for* THE LITERARY DIGEST.

A NEW PARLIAMENT OF RELIGIONS.

ABBE VICTOR CHARBONNEL writes an open letter, advocating a parliament of religions in connection with the Paris Exposition in 1900. He speaks in terms of unqualified praise of the parliament at Chicago in 1893, and argues that another gathering composed in the same way might confirm and extend the good work of the first. Referring to the Paris Exposition, he says: "Why should it not be chosen to mark the date of an immense religious *rendezvous* where all believers might make a sole and same declaration of faith, 'I believe in God,' and unite in a sole and same prayer, 'Our Father who art in Heaven'?" The abbé then proceeds to argue that such a convocation of the adherents of diverse faiths would not necessarily involve the abandonment of the special doctrines or creeds of any class of believers. It would, however, he thinks, give a new inspiration to that charity, brotherly love, and social solidarity "most needed by humanity in our terrible times." In further consideration of the subject, the abbé says:

"The very principle of a parliament of religions would be to proclaim the respect due to every sincerely pious conscience, and to every religion, in the individual form it takes in each conscience. Faith would be considered less on its *absolute*, and

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more on man's, side in relation to his heart and intelligence. Without failing to recognize the value and the rights of metaphysical truth, subjective or moral truth would be declared to be more important. It would be less a question about *truth* than about *sincerity*. Faith and sincere conviction would command every one's veneration.

"If it were said that this is going too far, that this is in a manner recognizing the equal value of all religions, we can reply: 'No; all religions are not equally valuable; but all honest and sincere consciences are, and they have the right to demand the respect due their free convictions.' It would be impossible to maintain the equal value of all religions, as regards their dogmatic assertions, in the *absolute*, but the equal dignity of religious consciences is an undeniable principle. The very nature of the Parliament forbids the discussion of the absolute truth of creeds. The gaps in one denomination's creed would not be considered any more than the superiority of another. Yet the mere spectacle of believers of such various faiths in session in one and the same assembly would proclaim that if a perfect faith is God's greatest gift, 'good faith in incomplete truth, or even in error, is man's greatest merit, and is his sovereignly sacred and honorable right.'

"The Parliament of Religions, in short, would accomplish what we should like to call the 'moral union of religions.' But there would be a compact of silence on all dogmatic peculiarities dividing men's minds, as also a compact of common action on those points uniting their hearts, by the uplifting and consoling virtue dwelling in all faith. It would be the end of sectarianism. It would be a breaking away from that long tradition of wranglings which kept earnest men quarreling about subtle differences of doctrine, and would herald new times, when men would care less about splitting up into new sects and chapels, digging trenches and building barriers, than to spread the benefits, both moral and social, of religious sentiments by noble and cordial good-will. The sublime example of tolerance and brotherly concord would tend powerfully to the formation and the progressive education of the general conscience of humanity—that is to say, the fundamental conscience of its moral and spiritual unity; and thereby religion would resume its true rôle, which is to reveal charity to men, and, amid the diversity of minds, prove the brotherhood of hearts."

ROMAN CATHOLIC DEVOTION TO MARY.

THE month of October is consecrated by the Roman Catholic Church to the devotion of the Rosary, and this year Pope Leo issued an encyclical setting forth anew the importance of this devotion—the most popular devotion in the church. The encyclical appears in a translated form in *The Freeman's Journal* (New York), the editor of which explains that the word Rosary was first used in the thirteenth century, in a nuptial sense, to signify Mary's rose-garden. A further description of the Rosary is given as follows:

"It consists of three chaplets, each chaplet containing five decades, and every decade consisting of the recital of the Our Father once and the Hail Mary ten times, followed by the doxology, 'Glory be to the Father,' etc. The chaplets are divided into the five joyful mysteries—the Annunciation, the Nativity of our Lord, the Presentation, the finding of the child Jesus in the Temple, the five sorrowful mysteries—the agony in the Garden, the Scourging at the Pillar, the Crowning with Thorns, the Carrying of the Cross, the Crucifixion, and the five glorious mysteries—the Resurrection, the Ascension, the Descent of the Holy Ghost, the Assumption of the Blessed Virgin, and her Coronation. During the recital of each decade one of these mysteries is meditated upon."

We quote also a few of the opening paragraphs of the encyclical:

"*Venerable Brothers, Health and Apostolic Benediction:*

"How important it is both for public and private interests that devotion to the most august Virgin Mary should be maintained assiduously and spread with ever-growing zeal, will be understood by everybody who reflects on the eminent position of honor and glory in which God has placed Mary. From all eternity He chose her to become the mother of the Word who was to clothe Himself in human flesh. He so distinguished her, too, from among all that is most beautiful in the three orders of nature, of grace, and of glory that the church justly attributes to this Virgin the following words: 'I came out of the mouth of the Most High, the first-born before all creatures' (Eccl. xxiv. 5).

"Then, after the ages had begun their course, after the parents of the human race had fallen into sin and all their posterity became marked with the same stain, Mary became the pledge of the reestablishment of peace and salvation.

"The only son of God lavished upon His most holy mother wonderful tokens of honor. During His hidden life He took the Virgin as auxiliary in the first two miracles He performed—one a miracle of grace by which Elizabeth's babe leaped in her womb when Mary saluted her; the other a miracle of nature by which Jesus changed water into wine at the marriage of Cana. And afterward, when Christ, at the end of His public life, established the New Testament, which must be signed with His divine blood, He confided the Blessed Virgin to the beloved apostle with these sweet words, 'Behold Thy mother' (John xix. 27).

"Wherefore we, who, all unworthy as we are, represent here below the Son of God, will never, as long as the light shines for us, cease to celebrate the praises of such a mother. Knowing well that by reason of our advanced age this period will not be long, we can not help repeating to our brothers in Jesus Christ, all and singly, those last words which He Himself, nailed to the cross, left us as His testament, 'Behold your mother.'

"We shall consider all our aspirations crowned if the result of our exhortations be that devotion to Mary becomes nearer and dearer than aught beside to every one of the faithful, and if it be given to all Christians to attribute to themselves the words which John wrote of himself, 'The disciple took her to his own' (John xix. 27)."

CHRIST'S MESSAGE TO HIS CHURCH.

DR. LYMAN ABBOTT has sometimes been charged with virtual surrender to the Unitarian faith, as Rev. B. Fay Mills is now charged. Dr. Abbott's views on Mr. Mills's recent statement of his position has, therefore, more than ordinary interest. Dr. Abbott thinks the statement foreshadows the transference of Mr. Mills to the Unitarian body. This, however, he considers a matter of no great importance; but what he regards as a matter of the greatest importance is the question, What is the message which Christ has given to His church? On this question Dr. Abbott takes issue with Mr. Mills as follows:

"His understanding of that message is summed up in a conviction of sin and a summons to a life of faith and self-devotion; our understanding of the message is that it is the proclamation of the fact, historically attested by the death and resurrection of Jesus Christ, that we can summon to our aid a power, not otherwise possessed by us, to enable us to live such a life. Mr. Mills understands the religion of Jesus to be summed up in love to God and love to man; we understand that more fundamental than either is Christ's message that God loves us, His children, and will help us to the life of love. To Mr. Mills, as he defines the Gospel, it is the enunciation of a new law, or of the old law with a new clearness and perhaps a new sanction; to us it is the revelation of a new power making a new life possible. The question whether Christianity is to be regarded as a new law or as a new power, as a *summons* to a new life or as an *offer* of a new life, dates from the days of Paul, the burden of whose message was just this: that the Gospel is not a new law, nor a reenactment of the old law, but a *power* of God unto salvation, a free gift of life coming from the love of God through Jesus Christ His Son. Doubtless there are Unitarian clergymen who preach the Gospel of a free gift of life, as there are Evangelical clergymen who preach Moses, or Christ only as an interpreter of Moses. But, in our judgment, the real issue in the Christian Church of our time, as indeed of all time, is not one between supernaturalism and naturalism, so called, nor between Trinitarian and un-Trinitarian theories of the Godhead, nor between the conception of the atonement as a pardon from guilt and the conception of it as a cleansing from sin—important as these differences may be—but between those who regard the Gospel as a law summed up in love to God and love to man, and those who regard it as the proclamation of

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a new power, bringing with it a divine comfort to the sorrowing, a divine pardon to those oppressed by guilt, a divine light to those walking in darkness and doubt, and a divine strength to those struggling with temptations. This, not a mere conviction of sin and summons to a new and holier life, seems to us to be the message which Christ has given to His church."

THE ATHANASIAN CREED AND THE LAMBETH CONFERENCE.

THE Lambeth Conference decided to have the Athanasian creed retranslated. This decision, thinks *The Independent*, is one of the puzzles of the conference. What is needed is, accordng to that paper, not to retranslate it, which can not change its meaning, but to throw it overboard entirely. It has long been a stumbling-block to English churchmen, and when the American Protestant Episcopal Church was organized it refused outright to admit the creed. In the English service, however, it still has to be repeated a dozen times a year.

The objection to the Athanasian creed, the *Quicunque Vult*, lies in its "damnatory clauses," one at the beginning, one in the middle, one in the ending. *The Independent* thus describes and deplores the creed:

"The Apostles' Creed is uncontroversial and irenic; but the Athanasian Creed begins and ends with the solemn declaration which it again puts in the middle, that the Catholic faith in the Trinity and Incarnation, as therein set forth, is the indispensable condition of salvation, and that those who reject it will be lost forever. It begins:

"'Whosoever will be saved: before all things it is necessary that he hold the Catholic faith: which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.'

And then it continues with what the Catholic faith is in reference to 'one God in Trinity,' and 'Trinity in unity,' neither confounding the Persons nor dividing the Substance, and so on at great length with the discussion of the Trinity, concluding this part of the creed with the words:

"'He therefore that will be saved must thus think of the Trinity.'

Then comes the subject of the incarnation of our Lord Jesus Christ thus introduced:

"'Furthermore it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ.'

which is described again at great length, showing that Christ is one with God, 'not by conversion of the Godhead into flesh, but by taking of the manhood into God,' and the creed ends:

"'This is the Catholic faith which except a man believe truly and firmly, he can not be saved.'

"Now this creed makes the condition of salvation an intellectual faith. It is taken up with intellectual belief from beginning to end, and has nothing to do with character, except in one short clause; and the damnatory clauses insist solely upon rightness of intellectual belief as the condition of salvation. Of course the Church of England does not believe that creed. It ought not to insist upon it. The American Episcopal Church is right in rejecting it from its prayer-book; and what the English Church ought to have done is to throw it overboard and not to translate it. To retranslate could not in the least change the meaning of it. It is well enough translated. '*Absque dubio in æternum peribit*' means, 'Without doubt he shall perish everlastingly,' and can mean nothing else. No translation can get rid of it. The only way to get rid of it is to get rid of the original Latin; for, strange as it may seem, the Greek father Athanasius never saw the Athanasian Creed. It has never been adopted by the Greek Church. The original of it is in the Latin language, and it can not be traced further back than the tenth or eleventh century.

"The Ritual Commission of the Church of England, appointed in 1867, declared:

"'The condemnations of this confession of faith are to be no otherwise understood than as a solemn warning of the peril of those who wilfully reject the Catholic faith.'

But this is evidently untrue; it is much more than a warning of peril. It is a statement of the assured damnation of those whose belief on the subject is incorrect."

THE ZIONIST CONGRESS.

THE action of the recent Zionist Congress at Basle, Switzerland, is not favorably regarded by the religious press generally. At this congress, it may be noted, the delegates discussed the scheme to centralize the Zionist movement for the return of the Jews to Palestine. The central committee, according to the proposition, will be located in Vienna and consist of twenty-three members, representing all the national groups. Resolutions were passed authorizing the committee to raise a fund of £10,000,000 ($50,000,000). Reports were read showing that the colonies in Palestine are in a flourishing condition. The meeting of the congress in 1898 will be held at Jerusalem.

The Jewish papers, as well as the journals representative of other faiths, speak of this scheme as wholly visionary and impracticable, and some denounce it as a mere money-making device. *The American Israelite* holds the whole thing up to ridicule, declaring that there is nothing new about it, since the leaders have been trying for months to get up an interest which shall give it an impulse and bring money for current expenses.

The Congregationalist refers to this colonization plan in the following words:

"We have no expectation that it will ever be realized. The majority of the Jews are against it. The obstacles to it are simply insurmountable. But it, will probably be warmly welcomed by the Jews now in Palestine. Many of them were sent there by means of charity, live on it, and expect to continue to do so till they are gathered into Abraham's bosom. They will welcome more Jews whose coming will bring more funds both from Jews and Gentiles. The projectors of the scheme will also probably profit by it. But the last place to which the Jew who seeks to make money independently in business would remove is Palestine."

The Journal and Messenger (Baptist, Cincinnati) gives five reasons why it thinks this Zionist scheme can not succeed. Three of the most important reasons are as follows:

"The Sultan can not sell Palestine without a protest from the other inhabitants, nearly all Mohammedans. Jerusalem is the Holy City of Christians and Mohammedans, as well as of Jews. The 'Kubet el Sacra,' Holy Sanctuary, Mosque of Omar, is a Mohammedan edifice, and is not likely to be turned over to any one else.

"It is one thing to sell a province and quite another thing to deliver the goods, as would be found out, if Jews should undertake to dispossess the Mohammedans, who so far outnumber them.

"It has been well said, all the Zionistic Jews in the world could not raise the money either to buy the land or bring in the people, as Dr. Herzl declares he can. It is all foolishness. He would bring in two millions of people and establish them with homes, live stock, farming implements, and machinery within two years! The idea is absurd in the extreme. The enterprise would cost not less than $200,000,000, even if nothing else stood in the way of its achievement."

The Baptist and Reflector (Nashville) is of the opinion that the one practical difficulty in the way of Dr. Herzl's plan is not financial or political, but that of knowing what to do with the Jews after they are brought together in Palestine. On this it says:

"The Jews are traders. They live largely by their wits, by the sharp bargains which they drive with others. Now, if instead of living off of others they have to live off of themselves they are apt to have a pretty hard time of it. When Greek meets Greek then comes the tug of war, and when Jew meets Jew in a trade—well, it is apt to be a regular Kilkenny cat-fight. In the art gallery at the Centennial there is a picture called 'A Hot Bargain at Kairo.' It represents two old traders in Kairo, Egypt,

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bargaining for a horse. Evidently each has met his match. It is Skinflint against Closefist, the irresistible body coming against the immovable. Something like this would be the case if the Jews all had to live off of one another."

In an editorial on the subject under consideration, *Christian Work* (undenominational, New York) says that even if a considerable number of Jews could be induced to colonize in Palestine, it would only be "a small affair—a shadow and a dream of the old theocracy." It proceeds:

"Besides, not more silent was the voice of prophecy from Malachi to Christ than is the voice of prophecy now, and will continue to be, among those Judean hills and Galilean mountains. And what would a Jewish Palestine be with the prophets silent and no visions? No, there can not be another Jewish Palestine; the *Shekinah* has dimmed, the glory has departed; shall we not say that Shiloh has come? Nor is even a Hebrew commercial Palestine a possibility if we may read the signs of the times. When you can turn on the instant a mercantile and manufacturing people into agriculturists, and so reverse the law of progression, it may be found possible to induce our Jewish citizens to give up their homes in this city and take up with the spade and hoe in Palestine. The prospect whereof is as dim as the boats on the Martian canals."

In a signed editorial in *The Evangelist*, Dr. Henry M. Field records some interesting observations of his own of Jewish settlements in Palestine, none of which, he says, "has ever come to much." He gives a number of reasons why he thinks Dr. Herzl's scheme is impracticable. One reason is because the country belongs to the Turks and not to the Jews, and the former would repel intruders with fire and sword. Dr. Field says further:

"But the greatest of all objections to this wonderful scheme is that if the whole of Palestine were cleaned out of Moslems, and presented in fee simple to the Jews, *they would not live in it*. There are a few small settlements here and there, one on the shore of the sea of Galilee; but I never saw a particle of life in any of them. They are not shepherds nor agriculturists; they find an easier way to make a living; they are the money-lenders of all Europe, and so hard do they squeeze the poor serfs of Russia, that it is said that it has been owing to their cruelty and oppression that they have been driven out of the country. Show the Jews where money is to be made, and there they will flock like eagles. They are to-day taking possession of all the cities of the country. Walk down Broadway, and see the signs over the great stores! Go into Wall Street, and you will recognize the same pushing to the front. I do not blame them for this; if they are sharper than the Yankees they will carry off the prize of success. I only wish to suggest to our good Christian people that, if they have money to spend for charitable objects, they have here right around them, in the slums of New York, objects of compassion more worthy of their charity than the raising of a fund of a hundred millions to transport the Jews to Palestine, to which they have no overpowering desire to go."

The Watchman (Baptist, Boston) does not, however, see any insuperable obstacles to the Herzl project. It says:

"From our point of view there is nothing essentially impracticable in the accomplishment of the Zionist hope, if the Jews themselves are thoroughly enlisted in the cause. The Hebrews command a very respectable portion of the world's wealth. Tho we do not believe that their absolute control of capital is anywhere near so great as it is commonly represented to be, their influence in finance is out of all relation to their numbers. They have money enough to repopulate Palestine with the children of Abraham if they wish to do so."

As to Mr. Vrooman.—Rev. Frank Vrooman, of Chicago, who came into some prominence a year or more ago because of his rejection by the Illinois Synod as an applicant for admission to the Presbyterian ministry, has resigned his position as assistant pastor in the People's Church in Chicago and announced his intention of going to the Klondike. One reason for this latest step, as given by Mr. Vrooman, was the failure of the People's Church, a liberal society in matters of doctrine, to give him adequate financial support. On this point Mr. Vrooman said: "I have discovered to my satisfaction that a church which believes nothing, gives nothing. . . . It is the hide-bound orthodox Christian, with a believing sense of hell, that contributes to the support of the church and the ministry." This reflection on the outward cuticle of the orthodox Christian, says *The Advance*, is a little harsh, but there is much truth in the statement. In an editorial comment on the occurrence, *The North and West* (Presbyterian) says:

"Rev. Frank Vrooman seems to have a faculty of setting the ministers by the ears. His parting shot at the liberalists upon leaving them was intended to cut both ways. He claimed that liberalism was dying out and also that it is the 'hide-bound, orthodox Christian, with a believing sense of hell, who contributes to the support of the ministry and the church.' Five liberal ministers in Chicago took the pains to denounce the views of the ecclesiastical Bohemian who sought shelter in their fold, but found pasturage so scarce that he is going to Klondike."

RELIGIOUS NOTES.

IT is stated that there are 3,000 languages into which not even a fragment of the Bible has been translated.

THERE are six individuals and nearly fifty churches in the Presbyterian Church, South, that are each supporting missionaries of their own.

THE trades and labor congress of Canada, at its recent session, condemned Sunday labor. It also directed the attention of the Government to an alleged violation of the copyright act by the Presbyterian Church of Canada in publishing its new hymnal.

COMMENTING on the appointment of Dr. G. F. Brown, Bishop of Stepney, to the bishopric of Bristol, *The British Weekly* complains that an Evangelical was not appointed, and deplores, for the sake of England, "that more and more the high places of the Church of England are occupied by uncompromising sacerdotalists."

THE next course of Ely lectures before the Union Theological Seminary, New York, will be given by John Henry Barrows, D.D., January 31 to February 24. His theme will be "The Christian Conquest of Asia," and the lectures, eight in number, will treat of his studies and recent observations in the Orient, as bearing upon missionary opportunities and missionary problems.

DR. COLTMAN, of Peking, writing to *The Church at Home and Abroad*, reports that making a professional visit recently to Li Hung Chang, he found the venerable statesman intently reading a Chinese New Testament, which had been given him by an English missionary. So engrossed was he in his reading that he did not notice the presence of his physician for some minutes.

IN the library of Glasgow University there is a riming Bible, the work of the eccentric old divine, Zachary Boyd. He conceived the idea of rendering the sacred book in rime, a task which had to some extent been undertaken by several writers, among whom may be mentioned the Saxon Cædmon, and Tate and Boyd's riming version of the Psalms. Zachary Boyd gave full rein to his imagination, and produced a work of much interest and curiosity, tho it has never yet been printed.

IT is announced from Washington, says *The Independent*, that the news of a vacancy in the grade of chaplain in the army has resulted in the application of three hundred ministers for the situation. It is also said that Secretary Alger, believing that there should be some age limit for the appointment, has settled on thirty-eight years as a fair one; and it is understood that he will also insist upon a physical examination as in the other departments of the army.

IT may be of interest to state in connection with the King of Siam's missionary zeal that it was his majesty who subsidized the sacred books of the Buddhists translated by various Oriental scholars and edited by the Right Hon. F. Max Müller, of which the first volume has already appeared. This was the Gâtakamâlâ, or Garland of Birth-Stories, by Arya Sûra. Prof. Max Müller states in a note that the King of Siam, being desirous that the true teaching of the Buddha should become more widely known in Europe, was graciously pleased to promise that material support without which the publication of these translations would have been impossible.

THE Rev. Alfred E. Myers has a word of warning about the novel "Quo Vadis" in the columns of *The Christian Intelligencer*. Mr. Myers says that to his mind the book is "highly instructive and beneficial to readers who are not injured by its close and realistic descriptions of gilded Neronian vice." It is also conceded that the book "will have a permanent place in historical fiction." But Mr. Myers says that readers ought to be on their guard against the author's ecclesiastic bias which leads him to misrepresent Apostolic history. The novelist, it is said, gives Peter, the Apostle, a station above his brethren for which the language of Scripture affords no warrant and which has its only basis in the traditions of the Roman Church.

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FROM FOREIGN LANDS.

THE MOST INFLUENTIAL MAN IN GERMANY.

NEXT to the Emperor, v. Miquel, the Minister of Finance, is undoubtedly at the present time the most influential man in the Fatherland. Few men have risen to high position in a more irregular way, and we condense an article in *The Nineteenth Century* that furnishes an insight into the character of the

V. MIQUEL.

man whose influence is most important, especially in matters relating to finance and tariff. Miss Edith Sellers writes, in the main, as follows:

Miquel is the descendant of one of those Huguenots who escaped to Germany after the revocation of the Edict of Nantes. At the age of twenty he was a red Radical, being then a student in Heidelberg. He joined the Baden rebels in 1848, who numbered among them some of the most effervescent but withal most generous and brave men in Germany. Miquel had some influence even then, for the Baden Government insisted upon his banishment. He went to Paris, joined the Communists, and almost became a professional conspirator. But the cholera attacked him, his recovery was slow, and he had time to think.

Since then he has changed his political views oftener than any contemporary statesman, becoming more and more reactionary. The fiery Republican has been transformed into a good Imperialist, the arch-Radical into an Aristocrat. In his youth he was an atheist; to-day he is a member of an evangelical synod. Yet even his most bitter enemies in Germany acknowledge that he is not a vacillating person, but, with perhaps one exception, the strongest man in Germany.

In 1854 he became the friend of Benningsen, afterward leader of the National Liberals. As early as in 1856 he was a warm advocate of the unification of Germany, at a time when Bismarck himself still ridiculed the idea. Ten years later he was elected to the Prussian House of Commons and the Reichstag. He was then, next to Bismarck, the most influential man in Germany, for, tho Benningsen spoke for his party, Miquel was its brain. The success of the war of 1870 brought him and Bismarck closer together.

His criticisms of Hanoverian financial legislation had drawn attention to his talents in this direction. But he did one very stupid thing in his life. Being poor, yet influential, he allowed his name to be used in connection with shaky financial concerns during the "Era of Promoters" which came after the Franco-German war. These companies fell just as Miquel was awaiting his appointment as Minister of State. He was innocent, but his reputation suffered somewhat, and he retired into private life. Osnabruck, where he had been mayor, immediately reappointed him to that post.

In Germany, administrative ability is the chief requisite for a mayor, politics and residence being of very secondary importance. Miquel's administration of Osnabruck earned such a high reputation for him that the rich city of Frankfort appointed him mayor. In 1889 the Emperor visited Frankfort, and His Majesty was so strong impressed with the work of Miquel that he turned to him, saying: "You are the man I want!" Since he has become Minister of Finance, his influence has grown continually. That he will aim to become Chancellor of the empire, is very doubtful. He would rather remain in the background, the Emperor's most trusted adviser. His coming has inaugurated a new policy in Germany. Conflicts between the Reichstag and the crown will be avoided in future; the iron hand has been gloved.

But that hand must ever show its strength. The battle for a fleet is a sample of this. Miquel wants the fleet as much as the Emperor does, and as much as the Emperor he seeks to create a German-world empire, with rich colonies, defended by a strong fleet. But he knows that the navy can not be built without money, and the Reichstag holds the purse-strings. The objections of the Reichstag must be overcome at all cost, and to do this Miquel will do his best to remove the coolness between the representatives and the crown.

AMERICAN AND SPANISH SEA POWER.

THE possibility of a war between the United States and Spain as a consequence of present conditions in Cuba has caused the *Internationale Revue über die gesammten Armeen und Flotten* to comment on the chances of victory in such a struggle. We summarize as follows:

The warlike elements in the United States are continually trying to provoke a struggle with Spain. They believe that, if the President gives the order, Spain's trade will be ruined by the American fleet, and the Spaniards will be forced to sue for peace very humbly. The United States Government, however, is not nearly so bellicose as the people, and there is excellent reason for this to be found in a comparison of the strength of the two nations. A war would, of course, be fought out mainly at sea. That the Americans could hurt Spain on her own ground, with their base of supplies six thousand miles away, they can hardly think themselves. Spain also has a disadvantage in the fact that the West Indies are so far away. But if the Americans wish to attempt an attack upon the few ports in Cuba and Porto Rico where attack is feasible, they must first drive the Spaniards off the seas. It should also be remembered that, as long as the Spanish fleet is in condition to fight, the twenty-seven greater ports of the Union are in danger of an attack. But the condition of the American fleet hardly warrants the assumption that it will speedily overcome the Spanish navy. The Union can not muster, in the Atlantic Ocean, more than twenty-nine ships worthy of consideration in naval warfare. These include the four big boats of the American Line, which can be fitted up as cruisers. Two thirds of this fleet would be available for attack, the rest would have to remain at home for defense. Spain, on the other hand, has forty-five ships for service in the Atlantic Ocean, including the steamers of the Compania Transatlantica. The American navy is, indeed, stronger in heavy battle-ships, and their guns are heavier. But these ships do not form a tactical unity, as tenders are wanting. Moreover, it is an open secret that hardly a single American ship has its full complement of officers and men. The idea that trained men can be had when wanted is groundless. It takes considerable time to convert a merchant Jack into a man-of-war's man.

The Spanish fleet, on the other hand, is very compact and complete. Its battle-ships are not as powerful as those of the Union;

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but they are faster and fully manned. Spain has also a sufficient reserve of trained officers and men. Another open secret is that the American ships have not been built as strongly as their size demands; they can ill stand the racking to which large ships are subjected when their guns are fired off. This will somewhat modify the advantage which the Americans certainly have as regards the artillery. If the Spaniards evade decisive battles and confine themselves to naval guerilla warfare, they will easily tire out the Americans, especially as the Spanish fleet, being better provided with tenders, can better relieve the crews. The enormous coasting trade of the United States would be in danger of annihilation, and the great seaport towns would often be bombarded. In the West Indies there are but a few small ports open to attack. But if the American ships show themselves there during the night, they will themselves become welcome objects of attack to the Spanish torpedo-boats, steaming 26 knots. Of torpedo-boats the American fleet has, as yet, but two or three. The Americans are continually adding to their fleet, and may have the advantage in a few years. At present they will hardly provoke a war, since the Spaniards can hurt them much more through the destruction of trade than the United States can hurt Spain.—*Translated for* THE LITERARY DIGEST.

THE AMERICANISM OF CANADA.

AN "English Visitor" who gives no clew to his identity has been making observations in Canada and finds himself much disappointed. He expected to find himself feeling at home with fellow countrymen, and, on the contrary, he feels like a foreigner in a strange land. He does not pretend that his impressions are other than superficial, but such as they are he sends them on to *The St. James's Gazette*, which gives three fourths of a page to their publication. "English Visitor" says among other things:

"My first and most vivid impression was a rather disagreeable, or at least disappointing, one. It was the marked Americanism of the average Canadian—perhaps I ought to say his un-English character. The French Canadians are French, the British are American, or quasi-American. And that is more particularly true of the English; less so of the Scotch. I am aware that the statement needs much qualification, and subsequent experience has considerably modified the original impression; but it remains substantially valid, and my friends were not surprised to hear it. An Englishman who goes to Canada in an ordinary way and mixes with the people, expecting to feel as he does in any part of these islands, or among Australians or Cape British, will be disappointed, except when he finds himself in the very best society, which forms only a small fraction of the population. With that exception, I have felt, and have been made to feel, all the time that I was among foreigners and treated as a foreigner. It is not too much to say that I have repeatedly felt more strange and less at ease with my company in Canada than in almost any part of the Continent of Europe, altho the people speak English—of a sort.

"The accent has a great deal to do with the matter. British Canadians have an accent of their own. At first it sounds very American—and by American I mean pertaining to the United States. (Of course, the citizens of the great republic have no exclusive right to the title—less, indeed, than Red Indians and Eskimos; but being the only nation on the face of the earth without a name, they may be allowed the use of this for convenience' sake. Canadians, who have a name of their own—and a much better one—need not grudge it them, as some are apt to do.) The Canadian accent, then, sounds American at first to English ears, tho a difference is soon perceptible. To American ears the difference is very great. They are fond of denying any resemblance, but that is all nonsense. Granted that the two are distinct, yet the Canadian speech is nearer to American than it is to English, and the fact is rather a disagreeable surprise."

Among other things we are told that the Canadians call a "lift" an "elevator," a "tram" is a "street-car," a "bag" is a "grip," a "railroad platform" is a "track." In the States, says the writer, great ingenuity has been expended "in differentiating the language from the English," and the Canadians have caught all the new terms and the Yankee inflections as well. But this is not all:

"Speech is not the only thing in Canada that smacks of the States. The people eat and drink American, they affect American games, amusements, manners, and customs. They would probably repudiate the charge with indignation, but that is because they know no other country except America, and only see the differences between the States and themselves. If they knew England too they must recognize that the resemblances are much greater than the differences. I do not see how it could well be otherwise. . . . For instance, he must be prepared in a hotel to order all the courses he wants for each meal at one go, and to have them all brought in together; he must expect to find English dishes called by American names and prepared in American style; to see every one drinking iced-water and nothing else; to meet with waiters as independent as himself; to have no letters or boots brought up to his room; and so forth. Similarly in the street, the shop, or the railway train. And every now and then he will meet with another thing pointing the same moral, and that is an English waiter or shopman or clerk who will recognize him with joy and make much of him and exchange confidences as between two fellow countrymen meeting by accident in a foreign land."

GERMAN DEFENDERS OF ENGLAND.

WHATEVER may be said of England's colonial policy, the British Government has always encouraged the Christianization of the natives in the countries under its sway; and from good German Protestants comes the warning that Christianity is ill served if the agitation against England is allowed to assume larger proportions. The *Volk*, Berlin, the organ of the Christian Socialists, publishes an article in which this agitation is strongly censured. The writer bases his information upon the opinions of a German missionary who has long carried on his war in India. We summarize as follows:

I am not an Anglophile, for I know too well the disagreeable traits of English character, both from history and from my own experience. Yet I must protest against the modern habit of looking for nothing but perfidy and exploitation in England's policy as a world power. That they are not free from these traits, every one acquainted with history knows well. But is the diplomacy of other Christian powers better? The pretended moral indignation of Continental nations over English methods is not based upon greater unselfishness and honesty, but merely due to dissatisfaction with Britain's diplomatic successes. Altho the statesmen of Westminster occasionally experience a setback, they are generally successful in the end. Criticism of English policy and the chances of England is frequently based upon unjust views. Nothing shows this more pointedly than the comments of Continental papers on the famine and the insurrection in India.

According to Missionary Nottrott the British Government did all in its power to combat the famine. That many fields are given up to opium-growing can not be excused, of course; but the calamity was so great that it would not have made much difference if these fields had been tilled with rice. As to the rising of the hill tribes, it will not result in the much expected defeat of the British; that rising is due to Moslem hatred. The Sultan, who is the Mohammedan Pope, has ordered it, the Moslems gather the wood for this revolutionary blaze and the Emir of Afghanistan fans the flame. But the friends of Turks and Russians will be disappointed. The Hindus will stand by England. England's *régime* is not free from brutalities, but it is not, on the whole, like Spanish *régime*, tyrannical. This we should not deny, tho England's policy is opposed to ours. We can learn much from the English. We should copy their energy, and their way of combining religion with freedom.

The missionaries are not the only people who come forward in defense of England. In England proper a number of Germans who resided there nearly all their lives and are doing a good business have formed themselves into a committee for combating the anti-English crusade in Germany, which has resulted in a decidedly unfriendly attitude of Englishmen against Teutonic visitors.—*Translated for* THE LITERARY DIGEST.

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KAISER WILHELM AND THE HUNGARIANS.

THE people of Hungary, which country claims equal rank with Austria in the Dual Monarchy ruled by Francis Joseph, long since wished to receive the German Emperor in their capital, and during the latter part of September this wish was gratified. They received the German ruler with the utmost enthusiasm, and as there are few points at which German interests clash with Hungarian interests, while both countries profit by assisting each other, William II. could express his admiration for the cavalierly Magyars in ample terms, which he did by alluding to the most cherished heroes of Hungary's past. The German papers are immensely pleased with the reception given to their Emperor. The *Vossische Zeitung*, Berlin, says:

"There is nothing strange in this enthusiasm. Next to the German party in Austria, there is not in the Dual Monarchy a stronger support to the Triple Alliance than the Hungarians. Since that alliance was formed, not a single Hungarian statesman has failed to support it, truly convinced of its value. In Austria the Czechs and Slovenes would like to destroy the alliance, since they hope that an *entente* with France and Russia will better enable them to overcome the German element. But the Hungarians, who are equally endangered by the Slav movement, know that only this mutual understanding with the Germans can save them. And this is the best guaranty of their continued friendship."

One Berlin paper, the Radical *Tageblatt*, takes hold of the occasion to lecture Emperor William II. It says:

"The Emperor has seen in Budapest how a free and constitutionally governed nation can offer the most faithful devotion to its ruler. . . . Emperor Francis Joseph is, as King of Hungary, a strictly constitutional monarch, who enjoys the affection and reverence of the Magyars. If this fact has been deeply impressed upon the mind of our Emperor, we may hope that his journey to the capital will exert a beneficial influence upon our home affairs."

The *Kreuz-Zeitung*, on the other hand, points out that the Hungarian papers praise in the German Emperor chiefly his firmness and individuality, which qualities prevent him from becoming the mere figurehead behind which politicians can carry out their plans undetected. It seems that, on the thinly inhabited plains of Hungary, the Emperor could give full sway to his love of equestrian exercise. His feats of horsemanship delighted the Hungarian, and his endurance astonished them. "Stepping from an uncomfortable maneuver train," writes one correspondent, "in which he had just completed a wearying journey, he mounted the superb horse offered him, and began a wild ride across country. His companions could not keep up with him, and he arrived at Kocs before anybody." This sort of thing is specially adapted to win a nation of born cavalrymen.

The *Pester Lloyd*, Budapest, says:

"From the Carpathian Mountains to the Adriatic Sea this shout of welcome should be heard. It tells of the great interest which the Hungarians take in the exceptionally original and strong personality of the German Emperor. . . . We expected to see an ally of the Austro-Hungarian Monarchy—we find that our guest is a firm friend of the Hungarian people, one who agrees with us heart and soul in our policy of peace, and whom we can enthusiastically invite to 'come again.'"

The *Nemzet* regards this visit as a counter demonstration to the Franco-Russian festivities. The *Magyar Hirlap* expresses itself to the following effect:

Hungary has nothing to fear from Germany. On the contrary, the strength of the German ally is a guaranty that the Magyarization of Transleithania will not be interfered with. In the German Emperor the Hungarians do not see a tyrant and an enemy of freedom. He is to them the representative of the power which first recognized the political position of Hungary and strengthened her constitutional independence.

The English papers think the enthusiasm of the Hungarians is not altogether warranted. The London *Daily Mail*, which recently declared that the Triple Alliance is weakening, a fact upon which civilization could only be congratulated, remarks that "for some unknown reason the Kaiser is hailed as William the Conqueror." It says further:

"The Hungarian, Austrian, and German papers seem to have gone mad in their efforts to turn the Kaiser's head. William cleverly played on Hungarian love of fatherland in his speech at Budapest, and for this he is greeted to-day with column upon column of fulsome adulation. From the point of view of general interest the Kaiser said nothing."

The *Independance Belge*, Brussels, says:

"The Magyars did not receive the Emperor with such enthusiasm because they have any particular sympathy for Germany, but because they know that a good understanding with Germany is the best basis for their supremacy in the Austro-Hungarian Monarchy. The Germans, on the other hand, know well enough that Hungary alone can offer them a stable hold for their policy, since Austria is not as steady as might be desired, considering the troubles between Slav and German Austrians."

The French papers express themselves in similar terms.—*Translations made for* THE LITERARY DIGEST.

SEDITION AND ITS PUNISHMENT IN INDIA.

THE Hon. Bal Gangadhar Tilak, the most prominent of the native gentlemen in India who have lately expressed discontent with British rule, has been sentenced to eighteen months' imprisonment. We have been unable to procure the exact text of the articles which Mr. Tilak published in the *Kesari* and other papers, and which have led to his conviction. Extracts given in the British press show that he mentioned the violation of homes and temples as sufficient excuse to rebel against England. The great majority of our British contemporaries maintain that such attacks are absolutely unjustifiable, and that Mr. Tilak may think himself lucky in having escaped so cheaply. *The Daily Graphic*, London, says:

"When regard is had to all the circumstances of the case, it is hard to resist the conclusion that the articles in the *Kesari*, for which Gangadhar Tilak was responsible, were distinct and dangerous incitements to native sedition against the British Raj. If that be granted, it follows that exemplary punishment should be inflicted. . . . The press in England expresses the voice of a sovereign people, which is, in the last resort, the Government's master. The native press in India only expresses the voice of subject races. In the one case freedom is right; in the other it is merely a concession. When that concession is abused it may be, and must be, withdrawn."

The Daily Mail says that "the critics of British rule in India are as numerous as they are jealous and uninvited," but thinks that "native editorial eyes will be blinking for some time" as a consequence of this trial. *The Globe* thinks the utmost severity is necessary in the case of all attempts to undermine British rule. It adds:

"The sedition-mongers must be plainly made to understand that their efforts are not only futile, but will bring dire punishment upon their own heads. We have had a good deal too much sentiment talked about the native. Sentiment or no sentiment, he belongs to a subject race, and if we are to avoid trouble and bloodshed, we must teach him that rebellion and disloyalty will meet with no more 'toleration' in the future."

The St. James's Gazette acknowledges that there are a great many discontented people who disseminate their views by means of the native press, and suggests that such papers should be conducted by Englishmen only, "for," says the paper, "in other hands they are peculiarly liable to be pests." *The Daily Express*, Nottingham, informs its readers that Indian native papers have a way to increase their circulation to "the largest circula-

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tion in the world" by publishing things which are not true, but which please the subscribers. Hence native editors must not be taught that they are the equals of men in similar positions in England. *The Colonies and India*, London, holds similar views, but thinks the Tilak trial will teach all Indian writers a wholesome lesson. It says:

"Gangadhar Tilak, the peccant editor of the *Kesari*, has got off very luckily with eighteen months' rigorous imprisonment in connection with the charges of sedition-mongering brought against him by the Bombay authorities. In this case the judge has tempered justice with mercy, and the Hon. Bal Gangadhar Tilak may consider himself very fortunate that he is not now on the way to the Andamans. . . . This class of offender against the law and morality of his country has a curious knack of covering his own delinquencies in the folds of some plausible attitude or policy; and possibly, being as a rule weak-minded and without any physical or moral stamina, these creatures are often enough carried away by their own hypocrisy, and believe themselves to be moderately honest men till such time as a jury happens to be invited to express an opinion.

"The present governor of Bombay is a Radical in politics, but it would hardly be fair to him to suppose that he gave any countenance to Gangadhar Tilak because of their affinity in political thought."

There are, however, some Radical papers in England which think that prosecution of this kind may be carried to excess. *The Daily News* doubts whether the natives are always well defended in such trials. It says:

"To us in England it is a matter of course that the worst of criminals should be defended, and not simply defended, but should have their case put before the jury by the ablest counsel they can fee. But in India, very unhappily, there is marked reluctance on the part of counsel to appear against the Government, not merely in a case of sedition, but in any case whatever. . . . The sentence, tho long within the powers of judge under the penal code, seems quite sufficiently severe. In cases of the kind it is the greater wisdom to lean to the side of mercy."

The Daily Chronicle represents the very few journals which think the whole trial was unnecessary. It says:

"Prove real sedition—above all conclusively connect it with crime—and we should all favor sharp, stern punishment. But when it comes to overhauling poems, and constructing elaborate inuendoes from eulogies of picturesque and popular bandits, above all, when the attempt is made to apply to the hysteria of Oriental oratory the standards of a less fervid imagination, one feels that the Government are on a perilous path."

The Times is certain that, "as Mr. Tilak is a native gentleman of birth, education, and position," the punishment meted out to a man of his class will teach other sedition-mongers a lesson.

On the Continent of Europe it is generally admitted that England, since she holds India solely by right of the stronger, can not be blamed if she wields her power with a strong hand. The German papers remark that their English contemporaries should remember that other nations are at least equally justified in suppressing risings among subject races. The *Journal des Débats*, Paris, says:

"Mr. Tilak was punished for expressing 'sentiments of disaffection.' The judge has, therefore, made use of a fine weapon in his arsenal. The law, it should be understood, does not only provide that an attempt to excite the populace into open acts against the Government should be punished: a mere effort to alienate the sympathies of the people is punishable. Some kind of criticism is permissible, but if it goes beyond certain limits, it constitutes an act of disloyalty. Undoubtedly Mr. Tilak veiled his sentences, but the disaffected populace understood him. . . . England finds it necessary to curtail the liberty of the educated classes in India, since the press is gradually creating a kind of public opinion, subject only to the differences of race and creed. This is a grave danger, since the English could not rule there if some kind of unison were established. Once more England shows her marvelously practical spirit. She teaches a lesson to those whose conscience prompts them to say: 'Rather lose the colonies than violate principle.'"

The *Allgemeine Zeitung*, Munich, says:

"We fear it is a mistake to suppose that the educated classes are the worst enemies of British rule. Thus a Hindu gentleman who is personally an Anglophile declared quite recently in the London *Standard* that the masses of the people in India hate British rule, and would drive the English out to-day rather than to-morrow if they could. The best landmark in the political situation to-day is that everywhere in India a national movement is growing. This nationalism in conjunction with religious fanaticism manifests itself in open hatred and contempt of the Christians."—*Translations made for* THE LITERARY DIGEST.

BELGIUM AND FRANCE.

FRENCHMEN in large numbers have visited the Brussels Exhibition, and Belgians will be strongly represented at the next Parisian World's Fair. The French were received very kindly by the Walloon element, so much so that the old hope of expansion toward the East rises in France, this expansion to be accomplished by the voluntary renunciation of independence on the part of Belgium. A Frenchman, M. Laborde, writes in the *Echo d'Ostende* to the following effect:

Belgium and France are sister nations, united by the bonds of language and historical reminiscences. They should be united politically as well. The present leaning toward the North on the part of Belgium can not but have a deteriorating effect upon civilization. The Dutch language is valueless from a literary and scientific point of view. Dutch can not be of educational use, and if the Flemish movement is allowed to grow, all glories will depart from Belgium.

Some Belgian papers are inclined to favor this view. Others point out that the Walloons are no more French than the Dutch are German, while the Flemings are decidedly Dutch. In Holland there is little fear that these French hopes will be realized. The *Handelsblad*, Amsterdam, says:

"If there is anything that seems impossible it is that the part of the Netherlands which seceded from us in 1830 would care to unite with France. It may be that a few thousand Walloons desire it—but even they are moved more by their hatred against the crown and the *bourgeoisie* than by their love of France. In Flemish Belgium there are not a thousand men who would secretly wish to see Belgium united with France, and not a hundred who would express such a wish openly. The French had best give up this hope once for all. Neither before nor after a war will it be realized. None but men who know nothing of the strong national movement in the Germanic population of Belgium could suggest it."

De Koophandel, Antwerp, says:

"The future is much more likely to produce another union than one with France. What thousands of Flemmings and many Walloons wish is that Holland and Belgium should be united in a military union and a *Zollverein*. But even if the Flemish national movement does not lead to this, if it only prevents right from the beginning a union with France, it has served its purpose."—*Translations made for* THE LITERARY DIGEST.

FOREIGN NOTES.

SOME German papers complain that the state railroads spend too much on their depots. Thus the Grand Central Station of Dresden cost $14,000,000, that of Frankfort $8,500,000, Cologne $6,000,000, Munich $4,000,000. The authorities claim that the enormous increase in traffic made these expensive alterations absolutely necessary. Thus Munich has sixteen tracks at the Central Station, not including five others for suburban trains. Frankfort has eighteen. The papers complain that not enough is spent on renewal of the rolling stock, especially sleeping-cars.

THUS speaksthe *Post*, Berlin, regarding Emperor William's sermons aboard his ships: The Emperor does, indeed, conduct the services if the ship does not carry a chaplain. But he does so only in his capacity as naval officer, and not, as has been imagined, as head of the state church. When a chaplain is wanting, the officer whose rank is highest reads the service. The sermons are prepared for him by a theologian, who is alone responsible for their text. The Emperor has no intention to claim that his position at the head of the church makes a minister of him.

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BUSINESS SITUATION.

Trade reports deal with conflicting movements A less encouraging tone in *Bradstreet's* is offset by the encouragement reflected in *Dun's Review*. Summaries of each follow:

Bradstreet's, October 9.—Distribution of general merchandise in the Central West and Northwest is further checked, owing to the prolonged drought in Kentucky, Illinois, Kansas, portions of Missouri, Nebraska, Iowa, Minnesota, and the Dakotas. There is a moderate improvement in business in the South, Alabama having raised the quarantine against Georgia cities and central and northern Texas points having resumed commercial relations with Galveston. There is little, if any, improvement in Mississippi or Louisiana, where wholesale business is at a standstill. Planters continue to hold cotton, which delays collections. *Bradstreet's* prices index number, based on the cost of one pound of ninety-eight staple articles, amounted to 79,151 on October 1, against 77,901 September 1 this year, and compared with 67,182 July 1, 1896, the lowest point reached since the panic of 1893. The present level is, therefore, about where it was on January 1, 1894, when the index number was 80,381 and only about 7 per cent. less than on July 1, 1893, before there had been any material decline in quotations due to the panic then under way. Higher prices this week are reported for cotton, which has been declining for some time; coal and clothing in sympathy with wool; for naval stores, under heavy purchases by large traders, wheat, wheat flour, and eggs. Butter and potatoes have declined again, as have print cloths, lard, beef, and sugar. Hides are weaker, lead is lower, and Bessemer pig iron has sold off 50 cents a ton under heavy speculative offerings, notwithstanding the iron and steel markets, as a whole, remain active and firm. Gross railway earnings for September are very satisfactory. Bank clearings throughout the United States this week are among the heaviest on record. Exports of wheat (flour included as wheat) from both coasts of the United States and from Canada this week show a heavy falling-off.

Dun's Review, October 9.—While failures were the smallest ever known in any quarter since 1892, and business payments through banks the largest by $268,000,000 ever known in September, the speculators who profess anxiety about Cuba, or fever at the South, or a municipal election, still have some influence. Crop reporters who have widely differed now agree in putting the yield of wheat about 583,000,000 to 590,000,000 bushels, which is nearly 200,000,000 bushels more than will be required for home use, keeping stocks as they were July 1st, the lowest for seven years. Heavy crops mean greater business for railroads, and earnings have been increasing each week in September, compared with last year, so that the aggregate of returns for the month, 12.8 per cent. larger than in 1896, are 1.8 per cent. larger than in 1892. Trunk lines show a gain of 4.3 per cent. and Western roads a small loss compared with that year. A large increase in the production of pig iron, with heavy realizing sales of lots held on speculation, have caused a decline of 15 cents to $10.60 for Bessemer at Pittsburg, tho gray forge there has advanced 25 cents, and pig is stronger at Chicago and Eastern markets. But finished products grow stronger with a demand outrunning the capacity of works in operation in many branches, so that delays in delivery are, in sheets and tinplate bars, embarrassing, and in some other branches orders can not be filled within one or two months. Building of more vessels on the lakes and sea coast, heavy orders for sheets, bars, rods and pipe have caused advances averaging half of 1 per cent. for the week on all classes, but the general gain is yet not quite 10 per cent. from the lowest point. Reports of a combination in steel rails are denied, and it is said that only three large producers will agree on prices, while the rod and wire compact appears to be still in the future. The exports of merchandise from New York show an increase so large that, notwithstanding heavier imports than have been expected, an enormous merchandise balance is assured which must continue for months to come. It is to be remembered that the outward movement of cotton has but just begun. The shipment of $7,850,000 gold from London this week, like the two large shipments from Australia which preceded, is distinctly warranted in settlement of merchandise balances, and with foreign purchases exceeding sales of securities for some weeks past the amount to be paid by specie imports is large. The New York money market is notably influenced by a marked increase in commercial loans, which now include over 70 per cent. of the loans made by the principal banks reporting, and this movement reflects an important expansion in business. The complete returns of failures for September and the quarter, both by States and by branches of business, given to-day, form the most encouraging report which it has been possible to make for several years. Failures for the week were 212 in the United States, against 296 last year.

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Dr. C. H. S. DAVIS, Meriden, Conn., says: "I have used it as a pleasant and cooling drink in fevers, and have been very much pleased."

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Nervous dyspeptics often do not have any pain whatever in the stomach, nor perhaps any of the usual symptoms of stomach weakness. Nervous dyspepsia shows itself not in the stomach so much as in nearly every other organ; in some cases the heart palpitates and is irregular; in others, the kidneys are affected; in others the bowels are constipated, with headaches; still others are troubled with loss of flesh and appetite, with accumulation of gas, sour risings and heartburn.

Mr. A. W. Sharper, of No. 61 Prospect St., Indianapolis, Ind., writes as follows: "A motive of pure gratitude prompts me to write these few lines regarding the new and valuable medicine, Stuart's Dyspepsia Tablets. I have been a sufferer from nervous dyspepsia for the last four years; have used various patent medicines and other remedies without any favorable result. They sometimes gave temporary relief until the effects of the medicine wore off. I attributed this to my sedentary habits, being a bookkeeper with little physical exercise, but I am glad to state that the tablets have overcome all these obstacles, for I have gained in flesh, sleep better, and am better in every way. The above is written not for notoriety, but is based on actual fact.

"Respectfully yours,
"A. W. Sharper,"
"61 Prospect St., Indianapolis, Ind."

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We are glad to inform our readers that a sure specific cure for Asthma and Hay-fever is found in the Kola Plant, a new botanical discovery from the Congo River, West Africa. Many sufferers report most marvelous cures from its use. Among others, Mr. Alfred C. Lewis, Editor of the *Farmer's Magazine*, and Rev. J. L. Combs, of Martinsburg, West Va., were completely cured by the Kola Plant after thirty years' suffering. Mr. Lewis could not lie down at night in Hay-fever season for fear of choking, and Mr. Combs was a life-long sufferer from Asthma. Hon. L. G. Clute, of Greeley, Iowa, writes that for eighteen years he slept propped up in a chair, being much worse in Hay-fever season, and the Kola Plant cured him at once. It is truly a most wonderful remedy. If you are a sufferer we advise you to send your address to the Kola Importing Co., 1164 Broadway, New York, who to prove its power will send a Large Case by mail free to every reader of THE LITERARY DIGEST who needs it. All they ask in return is that when cured yourself you will tell your neighbors about it. It costs you nothing and you should surely try it.

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PERSONALS.

LILIUOKALANI, the dethroned Queen of Hawaii, intends living in Austria, it is reported, and has bought some ground not far from Vienna. A palace is to be built on this ground, where her majesty will live in regal state.

OLD Dr. Samuel Johnson had the greatest contempt for any book which was not philosophy or pure literature. The editor of a recently issued volume of "Johnsonian Miscellanies" fixes this incident in point. Johnson was visiting Samuel Foote, who tells the story thus:

"The doctor began running over his books in his usual coarse and negligent manner, which was by opening the book so wide as almost to break the back of it, and then flung them down one by one on the floor with contempt. 'Zounds!' said Garrick, who was in torture all the time, 'Why, what are you about there? You'll spoil all my books!' 'No, sir,' cried Johnson, 'I have done nothing but treat a pack of silly plays, in fop's dresses, just as they deserve; but I see no books."

Rev. DR. ELIPHALET NOTT POTTER, formerly president of Union College, Schenectady, N. Y., has accepted the presidency of the Cosmopolitan educational university extension. Dr. Potter has already begun his new work, and soon will take up his new residence at Irvington-on-the-Hudson, which will be the headquarters of the institution. Dr. Potter was born in Schenectady in 1836, his father being Bishop Alonzo Potter. He was graduated from Union College in 1861, and later from Berkeley divinity school. From 1866 to 1871 he was secretary and professor of ethics at Lehigh University. In 1871 he was elected president of Union College. This place he filled for thirteen years. He was later elected to the presidency of Hobart College. He remained at the head of Hobart until last spring, when he resigned. He has been living at Saratoga since. He is a brother of Bishop Henry C. Potter of New York.—*Associated Press Despatch.*

"CHICAGO'S COLONEL WARING."—Mrs. A. E. Paul has been selected by Mayor Harrison to be "Chicago's Colonel Waring"; that is to say, she has been put at the head of the street-cleaning and garbage forces in the down-town districts of Chicago.

Mrs. Paul had come into public notice as special commissioner of the local civic federation and order league. She is a native of Rockford, Ill. Until after the death of her child she was not active in public affairs, but in 1894, when the Municipal Order League was formed, with Ada C. Sweet at the head, Mrs. Paul was appointed to look after the work, with the sanction of Mayor Hopkins. Says the Chicago *Evening Post:*

"During the first year of Mayor Swift's administration a woman was for the first time appointed to inspect streets, Miss Jane Addams being placed in charge of the Nineteenth Ward. When civil service was established Miss Amanda Johnson came to the front in examinations, and was appointed at the solicitation of Miss Addams to take care of the work in the Nineteenth Ward. Altho an attempt was made by Alderman Powers and his associate to displace her, sentiment in the Hull House district overruled the spoilsmen, and Mrs. Johnson has been reappointed. A woman is also at the head of the Second Ward. Miss Coddington has earned the gratitude of the people of that ward for her administration of the street-cleaning force there. Altho the champions of the new woman may regard Mrs. Paul's appointment a victory for their cause, she denies that she is a 'new woman.'

"'I was too old when the new women came, and I did not seem to catch the spirit, she says.'"

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GRESHAM'S HONORABLE ESTATE.—There is an honorable distinction in the fact that the estate of the late Walter Q. Gresham, now finally settled and closed, amounted to but the small total of $18,602.

This distinguished American belonged to that older and better type of Americans in public life who prized the dignity and honor of faithful public service above the opportunities for dubious methods of money-making attaching thereto during the past twenty years or more. To serve the people of this country he gave up a career in the law, which, if followed, would have made him a wealthy man. He was for many years a distinguished figure in the political history of the United States, a member of two Presidential cabinets, and more than once a prominent candidate for the Presidential nomination before successive Republican conventions. His ability and his fidelity to the people's interest were never doubted.

The amount of his estate represents savings that are surpassed in aggregate by those of many frugal and industrious clerks in this country. And yet it stood for all that a man equally frugal and industrious had been able to accumulate in a life of notable public service. A high-minded patriotism which led him in his latter years to rise above party in his devotion to the public good also caused him to lose party influence through the hostility of partizans who could see nothing in his fine self-abnegation but the act of a renegade. He died poor, and, to a certain extent, discredited.

And yet Gresham's life was anything but a failure. He left behind him a good name, a long record of meritorious achievement, an example of fearlessness in leaving a party which had already abandoned the people, and an illustration of Americanism in the best sense of that good word, which are ample justification for the pride of all who were his friends during his lifetime. It takes a true and brave man to refuse to be a partizan when partizanship means personal success in politics, and to remain poor when opportunities for wealth are plentiful by what others of one's fellows regard as entirely legitimate means of acquirement.—*The Republic, St. Louis.*

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Current Events.

Monday, October 4.

The President appoints Wm. R. Finch, of Wisconsin, Minister to Paraguay and Uruguay; he renews the receptions to the general public at the White House. . . . Judge Foster, Topeka, decides the case of yardage charges against the Kansas City Stock Yards. . . . The Citizens' Union ticket in New York is completed.

The new Spanish minister, Señor Sagasta, premier, takes the oath of office in Madrid; it is said that the Cuban reforms proposed by Campos ten years ago are to be carried out.

Tuesday, October 5.

The cabinet discusses the Cuban situation. . . . Japanese delegates to the Washington sealing conference are announced. . . . Lawrits S. Levenson is appointed Minister to Denmark. . . . Henry George accepts five nominations for mayor of Greater New York; a mass-meeting adopts a platform. . . . Virginia Republicans nominate a state ticket. . . . Judge Munger, United States court, Lincoln, Nebr., issues a temporary injunction against enforcement of the new law to regulate stock-yards. . . . The American Society of Municipal Improvements meets in Nashville. . . . The executive committee of the National Municipal League selects Indianapolis for the next meeting and appoints a committee to aid in the election of Seth Low. . . . Interstate commerce commissioners hear complaints of warehouse men in Philadelphia.

Captain-General Weyler's official letter declares that Cuba's condition has improved. . . . The Greek Boule meets.

Wednesday, October 6.

President McKinley announces several appointments. . . . Seth Low opens his campaign in New York city. . . . Warren Switzler, Omaha, is substituted for Judge Woolworth as candidate of the Nebraska National Democracy for judge of the supreme court. . . . Five deaths from yellow fever and thirty-eight new cases are reported from New Orleans.

The Spanish cabinet votes to grant to Cuba autonomy under the suzerainty of Spain; General Weyler says he will not resign. . . . Great Britain announces her decision to refuse to take part in the sealing conference in which Japan and Russia are to be represented. . . . Sir John Gilbert, President of the Royal Society of Water Colors, dies in London.

Thursday, October 7.

Lord Salisbury's reasons for declining to take part in the sealing conference are received at Washington. . . . The President appoints consuls at Edinburgh, Barbadoes, Colon, and Hankow. . . . The United Typothetæ meets in Nashville. . . . The National Democracy of New York city indorses Seth Low; Col. Jacob Ruppert withdraws from the Tammany municipal ticket.

It is announced that the Spanish cabinet is considering President McKinley's request for information as to when Cuba can be pacified, asking a reply before October 30, in order to incorporate the answer in his message to Congress. . . . The National Council of Switzerland passes a bill to purchase the five principal railroads in the country. . . . It is reported that the King of Korea has proclaimed himself emperor.

Friday, October 8.

The President appoints Dr. George H. Bridgman, of New Jersey, United States Minister to Bolivia. . . . The cabinet discusses government relations with Spain. . . . The Nicaraguan Government withdraws objections to the appointment of William Merry as United States Minister. . . . Secretary Gage, Treasury Department, delivers an address in Peoria, Ill. . . . Hoke Smith is elected president of the board of education, Atlanta, Ga. . . . The Henry George campaign committee indorses Citizens' Union county tickets. . . . Ex-United States Senator John R. McPherson, New Jersey, dies.

The Queen Regent of Spain decides to replace General Weyler, Governor-General of Cuba, with General Blanco y Arenas. . . . Cecil Rhodes is seriously ill in South Africa. . . . The London Board of Trade reports a decline of 7½ per cent. in British exports for September.

Saturday, October 9.

Attorney-General McKenna makes a statement concerning the sale of the Union Pacific Railroad. . . . The Treasury Department will appeal from the decision of the Board of Appraisers on the time when the new tariff law took effect. . . . Illinois day is celebrated at the Tennessee Centennial Exposition. . . . The Henry George men name a full city ticket, Colonel Waring for controller and Jerome O'Neill for president of the council, and indorse the Citizens' Union county ticket in New York and Democrat tickets in other counties of Greater New York; Randolph Guggenheimer takes the place of Col. Ruppert for president of the council on the Tammany ticket. . . . Peter E. Studebaker, South Bend, Ind., dies.

Captain-General Weyler is formally recalled from Cuba. . . . Japan protests against employment of Russian drillmasters at Seoul, Korea. . . . The Socialist congress at Hamburg votes to take part in national elections. . . . $3,025,000 in gold is shipped from Southampton for New York.

Sunday, October 10.

The two-hundredth anniversary of the Old Dutch Church, Sleepy Hollow, is celebrated at Tarrytown, N. Y. . . . Eight cases of yellow fever in Galveston, Texas, cause a panic; four deaths and thirty-six new cases are reported at New Orleans.

A demonstration takes place at the grave of Charles Stewart Parnell, Dublin, the day being the sixth anniversary of his death. . . . The Spanish cabinet decides to send reenforcements to the Philippine Islands; Captain-General Blanco is expected to sail from Madrid to Cuba on October 15.

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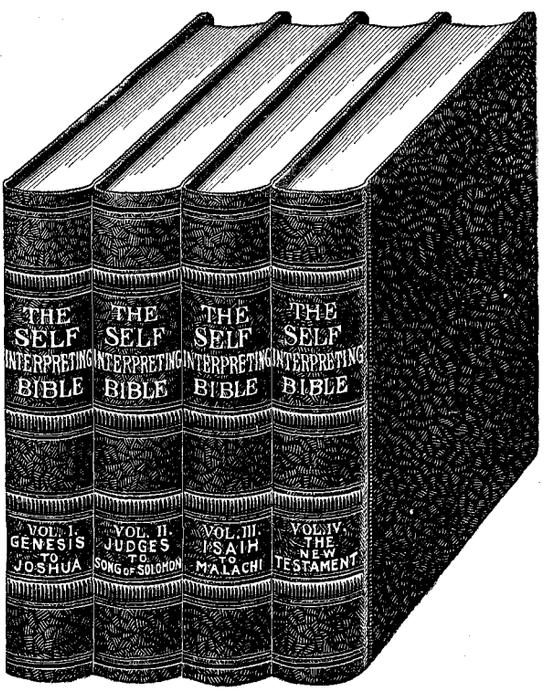
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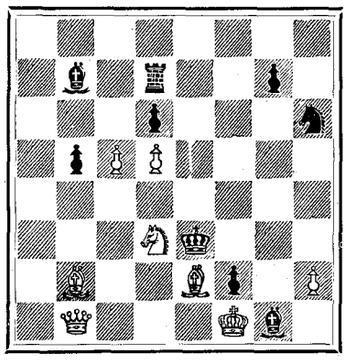
Problem 229.

BY KARL TRAXLER, BOHEMIA.

First Prize Tourney of *Tidskrift fer Skak*, Copenhagen.

Black—Nine Pieces.

K on K 6; Bs on K Kt 8, Q Kt 2; Kt on K R 3; R on Q 2; Ps on K B 7, K Kt 2, Q 3, Q Kt 4.



White—Eight Pieces.

K on K B sq; Q on Q Kt sq; Bs on K 2, Q Kt 2; Kt on Q 3; Ps on K R 2, Q 5, Q B 5.

White mates in three moves.

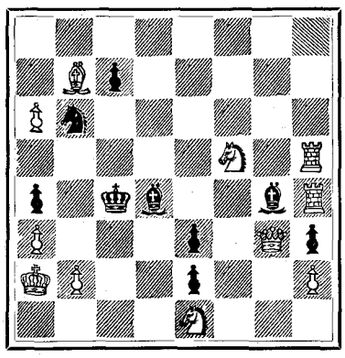
Problem 230.

BY THE REV. J. JESPERSEN.

A Prize-Winner.

Black—Nine Pieces.

K on Q B 5; Bs on K Kt 5, Q 5; Kt on Q Kt 3; Ps on K 6 and 7, K R 6, Q B 2, Q R 5.



White—Eleven Pieces.

K on Q R 2; Q on K Kt 3; B on Q Kt 7; Kts on K sq, K B 5; Rs on K R 4 and 5; Ps on K R 2, Q Kt 2, Q R 3 and 6.

White mates in two moves.

Solution of Problems.

No. 222.

As published, this problem had two key-moves: Q—Q 2 and R—K B sq. As corrected by Mr. Pulitzer, with P on Q 2, the solution is as follows:

1. R—K B sq / B x R — 2. Kt—Kt 4, mate
1. ..... / Kt (Q 3) x P (B 5) — 2. Q—B 7, mate
1. ..... / Kt (Q 3) any other — 2. Kt—B 7, mate
1. ..... / Kt (Q 5) x P (B 5) — 2. Q—B 3, mate
1. .... / K (Q 5) any other — 2. Kt—B 6, mate
1. ..... / P x P (Kt 3) — 2. P—B 4, mate
1. ..... / P x R — 2. P Queens, mate

Correct solution received from M. W. H., University of Virginia; the Rev. I. W. Bieber, Bethlehem, Pa.; R. J. Moore, Riverton, Ala.; C. F. Putney, Independence, Ia.; Dr. W. S. Frick, Philadelphia; F. S. Ferguson, Birmingham, Ala.; W. G. Donnan, Independence, Ia.; Prof. J. A. Dewey, Wanamee, Pa.; R. G. Hensley, Oxford Junction, Ia.; C. J. H., Ogden, Utah; H. L. Bailey, Middleton Springs, Vt.; J. S. Smith, Linneus, Mo.; Dr. H. W. Fannin, Hackett, Ark.; "W. J. B.," Bethlehem, Pa.; George Patterson, Winnipeg, Can.

Many of our solvers went astray on R—Kt 4, probably the most promising of the many wrong key-moves received. This is "cooked" by Kt x P (B 5). The Kt does not mate, for K—K 3. If Q—B 7 or B 3 ch, the Kt interposes.

No. 223.

1. Q—B 8 / B x Q — 2. B—B 6, mate
1. ..... / B—Q 4 — 2. B x P, mate
1. ..... / R x B — 2. Kt x P, mate

These moves are enough to indicate the other variations.

Correct solution received from M. W. H., the Rev. I. W. Bieber, Dr. Frick, F. S. Ferguson, W. G. Donnan, Dr. H. W. Fannin, "W. J. B.," "C. J. H."; F. L. Hitchcock, Scranton, Pa.; George Patterson, Winnipeg, Can.; C. A. J. Walker, Cincinnati; the Rev. H. Rembe, Desboro, Ont.; T. A. Blackman, Tuskaloosa, Ala.

This problem, altho a poor one because of the double mates, was taken from the leading Chess-publication of the world—the *Berliner Schachzeitung*. It is, also, a strange fact that very many of our solvers did not get it.

No. 224.

Solution of this problem was published in THE LITERARY DIGEST of June 26, 1897. The key-move is R—Kt 6.

Correspondence Tourney.

NINTH GAME.

Ruy Lopez.

A. L. JONES, Montgomery, Ala. *White.*	R. MUNFORD, Macon, Ga. *Black.*	A. L. JONES, Montgomery, Fla. *White.*	R. MUNFORD, Macon, Ga. *Black.*
1 P—K 4	P—K 4	20 Kt x Kt	R x Kt
2 Kt—K B 3	Kt—Q B 3	21 R x R	B x R
3 B—Kt 5	Kt—B 3	22 B x B	K x B
4 Castles	Kt x P	23 K—Kt 3	B x Kt
5 P—Q 4	Kt—Q 3	24 K x B	R—Q sq
6 B x Kt	Q P x B (a)	25 K—K 3	P—Q R 4 (h)
7 P x P	Kt—B 4	26 P—K B 4	P—Q B 5
8 Q x Q ch	K x Q (b)	27 R—K R sq	P—K B 3
9 R—Q sq ch (c)	K—K sq (d)	28 R—R 5	P—Q B 4 (i)
10 Kt—Q B 3	P—K R 3 (e)	29 P x P ch	K x P
11 P—K Kt 4	Kt—K 2	30 R—B 5 ch	K—K 3 (j)
12 P—K R 3	P—K R 4 (f)	31 R—K 5 ch	K—B 3
13 R—Q 4	P x P (g)	32 R—K 4	P—Q B 6 (k)
14 P x P	P—Q B 4	33 P x P	R—Q 3
15 R—R 4	P—Q Kt 3	34 R—K 8	R—Q 8
16 B—Kt 5	B—Kt 2	35 R—Q Kt 8	R—Q 3
17 R—K 3	R—Q sq	36 R—Kt 7	R—K 3 ch
18 K—Kt 2	Kt—Q 4	37 K—B 3	R—Q 3
19 R—Q 3	B—K 2	38 P-Kt 5 ch	K—Kt 3
		39 K—Kt 4	Resigns.

Notes by One of the Judges.

(a) The exchange of Qs, forced by White, could have been prevented if Black had played Kt P x B, followed by Kt—Kt 2.

(b) White's advantage lies greatly in the fact that Black can not Castle, and White can force the attack on the K's side.

(c) No special reason for this, except to lead Black to make the move he did, thereby keeping his R from occupying the K sq.

(d) B—Q 2 would have been disastrous, for (10) Kt—Kt 5 would make things lively.

(e) Afraid of B—Kt 5. We prefer B—B 4. If B—Kt 5, B—K 2. Black has a bad game.

(f) Weak. Kt—Kt 3 gave him a better protection.

(g) Very little need be said after this. The best he had was P—K 3.

(h) Why not R—Q 4? The only advantage White has is the extra P on the K's side. He would have been forced to protect his K P, and then R—Q 7 would have won the Q B P. White's play from his 15th move was not good. Black was enabled to equalize matters, and on his 25th move had the chance of at least drawing.

(i) No hope now. Might as well have resigned. What was the matter with R—Q 4?

(j) Should have gone to Kt 3, kept near his P.

(k) Throwing away the P.

The Berlin Tournament.

CHAROUSEK TAKES FIRST PRIZE.

The tournament was finished on October 4. 1st Prize—Charousek; 2d, Walbrodt; 3d, Blackburne; 4th, Janowski; 7th, Burn; 6th and 7th divided between Alapin, Marco, and Schlechter.

The following is the score:

Players.	*Won.*	*Lost.*	*Players.*	*Won.*	*Lost.*
Charousek	14½	4½	Schiffers	10	9
Walbrodt	14	5	Metger	9	10
Blackburne	13½	5½	Cohn	8½	10½
Janowski	12½	6½	Winawer	8½	10½
Burn	12	7	Suechting	8	11
Alapin	11½	7½	Teichmann	7½	11½
Marco	11½	7½	Englisch	6½	12½
Schlechter	11½	7½	Zinkl	6½	12½
Caro	11	8	Albin	4	15
Tschigorin	10½	8½	Bardeleben	½	18½

As will be seen from the table, Tschigorin, the great Russian master, came out as the tenth man. As some one has said, the Chess-world is interested, very much interested, in the young Hungarian, Charousek.

A Brilliant Finish.

Two Knights' Defense.

HIRSCHFIELD. *White.*	KOLISCH. *Black.*	HIRSCHFIELD. *White.*	KOLISCH. *Black.*
1 P—K 4	P—K 4	20 P—Kt 5	P—Q B 4
2 Kt—K B 3	Kt—Q B 3	21 P—Kt 3	K—R 2 (c)
3 B—B 4	Kt—B 3	22 Castles	P—B 4 (d)
4 Kt—Kt 5	P—Q 4	23 Q—Kt 3	Kt—K B 3
5 P x P	Kt—Q R 4	24 P—Q 4	Q—B 2
6 B—Kt 5 ch	P—B 3	25 B—K 6	P—Kt 3
7 P x P	P x P	26 P—Kt 4 !	Kt x B
8 B—K 2	P—K R 3	27 Q x Kt	K B P x P (e)
9 Kt—K B 3	P—K 5	28 P—B 5 (f)	P—Kt 4
10 Kt—K 5	Q—Q 5 (a)	29 P x P	Q R—K sq
11 P—K B 4	B—Q B 4	30 R—Q 7 ch ! !	Kt x R (g)
12 R—B sq	Q—Q 3	31 Q—Kt 6 ch	K—R sq
13 P—B 3	Kt—Kt 2	32 Q x P ch	K—Kt sq
14 Q—R 4	Kt—Q sq	33 Q x P ch	K—R 2
15 P—Q Kt 4	B—Kt 3	34 Q—R 5 ch	K—Kt 2
16 Kt—R 3	B—K 3	35 Q x P ch	K—B 3
17 Q Kt—B 4	B x Kt	36 Q-Kt 6 ch	K x Kt
18 B x B	Castles (b)	37 Q-Kt 7 ch	R—B 3
19 B—R 3	Kt—Q 4		

and White announced mate in six moves. (h)

Notes from the Newcastle Chronicle, England.

(a) Mr. Hopper condemns 10 B—Q 3, on account of 11 P—B 3, 12 P—Q Kt 4, Kt—Kt 2, followed by Kt—R 3 eventually.

(b) All "book" up to this point.

(c) If 21 P—K 6; 22 Castles Q R, P x P ch; 23 R x P, Kt x Q B P; 24 Q—Kt 3, etc.

(d) P—B 3 to dislodge the Knight was the only move to avoid trouble here.

(e) If 27 Q R—K sq; 28 Q—B 4, etc.

(f) The beginning of a very brilliant combination.

(g) If 30 Q x R; 31 Kt x Q, R x Q; 32 P x R, Kt x Kt; 33 R x R, Kt x R; 34 P—K 7, etc.

(h) By 38 Q—Kt 3 ch, K—Q 4; 39 P—B 4 ch, K x P; 40 Q—Kt 3 ch, K—Q 5; 41 R—Q sq ch, K—K 4; 42 R—Q 5 ch, K—B 5; 43 Q mates.

"A Lesson for Beginners."

(*From The Farmer's Voice, Chicago.*)

The Pawns are by far the most pervasive and important single element in a game of Chess. Pawn play is the very best index to a player's strength. Every one who would improve as a player must study the management of Pawns with care and patience, for the right management of the Pawns is not easy to learn.

We lay down a few general maxims, as follows: First—"In the opening move only the K P and the Q P."—Lasker. Exception: In "close games" the P—Q B 4 may sometimes be moved with advantage before deploying the Q Kt. Caution: It is generally not good to play P—K R 3 or P—Q R 3 early in the game. Let your adversary pin your Knights, if he likes. This rule has exceptions, however. Second—It is bad to allow "holes" to be formed in your third rank—that is, squares unguarded by a pawn. *E. g.*, after you have played P—K R 3 and P—K B 4 a hole is left at K Kt 3; or, after you have played P—Q Kt 3, there is a hole at Q R 3; or, after P—Q B 4 and P—K 3 there is a hole at Q 3. Such uncommanded squares will often allow your opponent's pieces, especially his knights, to enter your ranks with disaster to your cause. Guard against the beginnings of trouble by forming no such weaknesses, unless forced to do so. The Chess world is indebted to Mr. Steinitz for this law. Third—Avoid advancing your Ps too far early in the game. They are likely to be cut off and captured.—Staunton. Sometimes your opponent will make a far advanced P serve as a protection to his own position. The fact that a P can not retreat ought to make you doubly cautious in advancing it. On the other hand, advanced Pawns are often very dangerous, and exercise much restraint and pressure.

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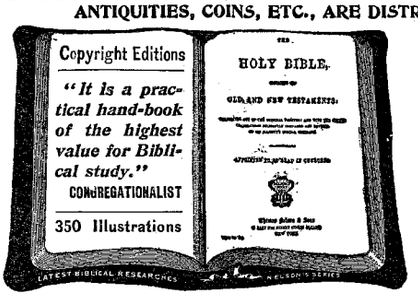

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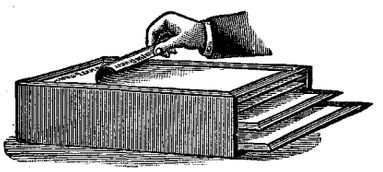

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